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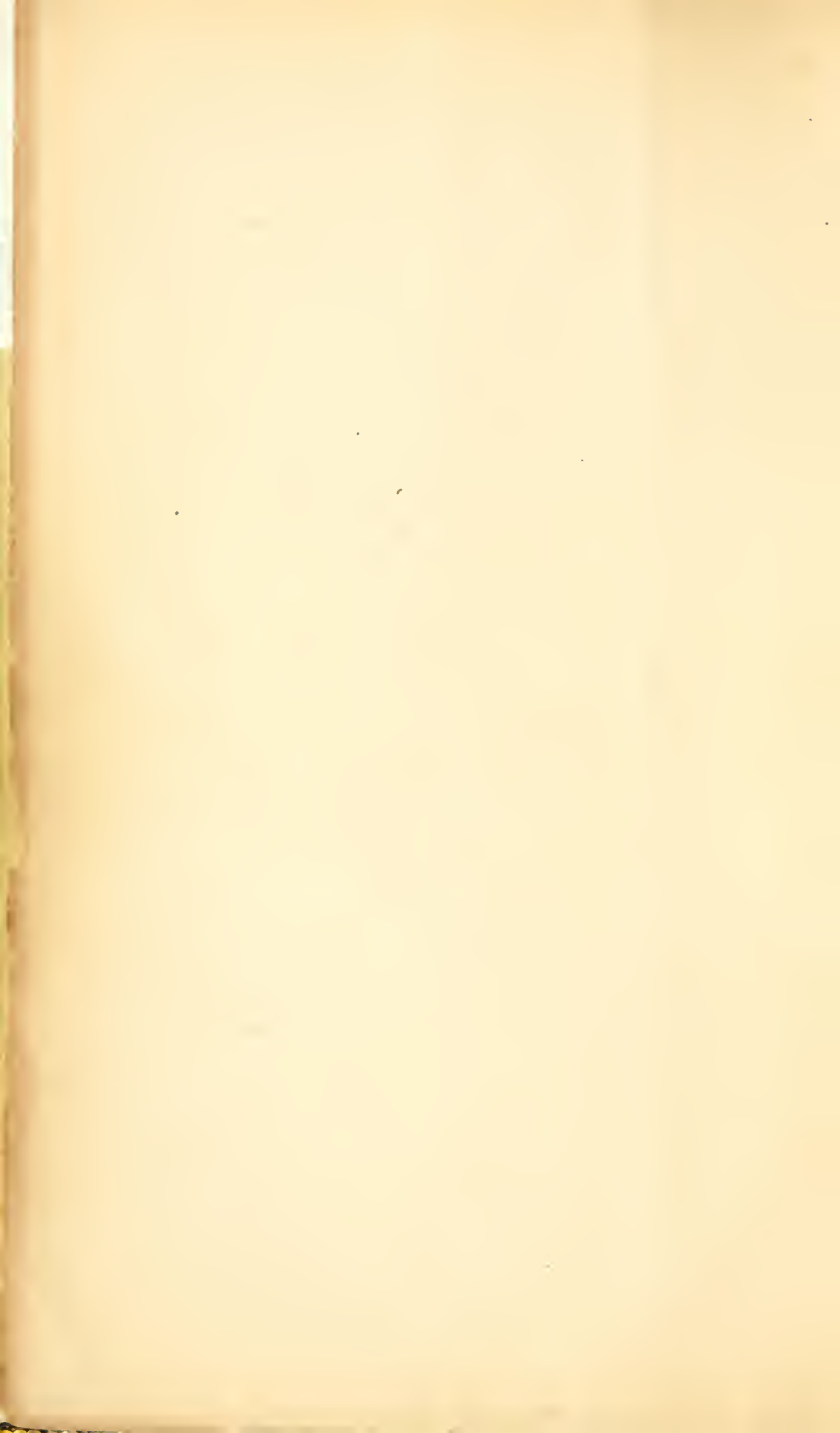
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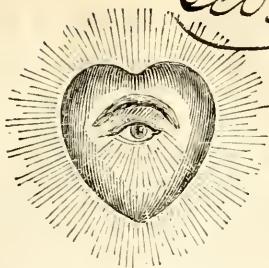




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Geo. F. Gibbs.

THE



SEER.

ALL YE INHABITANTS OF THE WORLD, AND DWELLERS ON THE EARTH, SEE YE, WHEN HE
LIFTETH UP AN ENSIGN ON THE MOUNTAINS.—*Isaiah* xviii, 3.

Vol. 1, No. 1.

JANUARY, 1853.

Price 2d.

PROSPECTUS OF "THE SEER."

THE SEER is a title assumed for this Periodical in commemoration of JOSEPH SMITH, the great SEER of the last days, who, as an instrument in the hands of the Lord, laid the foundation of the kingdom of God, preparatory to the second coming of the Messiah to reign with universal dominion over all the Earth.

The pages of the SEER will be mostly occupied with original matter, elucidating the doctrines of the Church of Jesus Christ of Latter-day Saints, as revealed in both ancient and modern Revelations. The Prophecies relating to the grand and remarkable events of the last days, will be carefully examined and unfolded. The doctrine of *Celestial Marriage or Marriage for all Eternity* as believed and practised by the Saints in Utah Territory, will be clearly explained. The views of the Saints in regard to the *ancient Patriarchal Order of Matrimony or Plurality of Wives*, as developed in a revelation given through JOSEPH the Seer, will be fully published. The celestial origin and pre-existence of the Spirits of men—their first estate or probation in a previous world—the great benefits derived by descending from Heaven, and entering fleshly tabernacles, and

keeping the laws of their second estate—and their final redemption and exaltation, as Gods, in their future state—are subjects which will, more or less, occupy the pages of the SEER.

It is hoped that the President elect, the Hon. Members of Congress, the Heads of the various Departments of the National Government, the high-minded Governors and legislative Assemblies of the several States and Territories, the Ministers of every religious denomination, and all the inhabitants of this great Republic, will patronize this Periodical, that through the medium of our own writings they may be more correctly and fully informed in regard to the peculiar doctrines, views, practices, and expectations of the Saints who now flourish in the Mountain Territory, and who will eventually flourish over the whole Earth. And we say to all nations, subscribe for the SEER, and we promise you a True and Faithful description of all the principal features characterizing this great and last "dispensation of the fulness of times."

ORSON PRATT, Editor.

Washington City, D. C.

December 21, 1852.

FIRST EPISTLE OF ORSON PRATT,

TO THE SAINTS SCATTERED THROUGHOUT THE UNITED STATES AND BRITISH PROVINCES—
GREETING :

Dear Brethren,—Having been appointed by the First Presidency, with the sanction of a Special Conference of the Church of Jesus Christ of Latter-day Saints, held in Great Salt Lake City on the 28th of August, 1852, to preside over the Saints throughout the United States and British Provinces in North America; in accordance therewith, I have left my family and my home in the peaceful vales of the mountains; and, after crossing the wild desert plains which intervene between the happy land of the Saints and the Gentile lands of strife and wickedness, I find myself within the field of my mission. That the Saints may more fully learn the nature of my mission among them I will insert the following :—

“LETTER OF APPOINTMENT.

“This certifies that Professor Orson Pratt, of the University of Deseret, one of the Apostles of the Church of Jesus Christ of Latter-day Saints, is appointed by us, with the sanction of the Special Conference, convened in this city on the twenty-eighth day of August, A. D. One Thousand Eight Hundred and Fifty-two, to preside over the affairs of the Church throughout the United States and the British Provinces in North America; and also, to write and Publish Periodicals, Pamphlets, Books, &c., illustrative of the principles and doctrines of the Church; and to do all other things necessary for the advancement of the work of the Lord among all nations. Elder Pratt is authorized and required to receive and collect tithing of the Saints through all his field of labours; and we request the Elders and other officers and members of the Church to give diligent heed to his counsels as the words of life and salvation; and assist him to funds to enable him to

travel, print, establish book agencies, and perform all other duties of his calling; and the blessings of our Father in Heaven shall rest upon them. Brother Pratt is one of the Perpetual Emigrating Fund Company, and is hereby appointed and authorized to act as Travelling-Agent in the United States and British Provinces in North America; and he is instructed to collect and disburse aid, to promote the emigration of poor Saints to the valleys of the mountains.

“Brother Orson Pratt is too well and favourably known to need any testimonial, further than his own presence and acquaintance, to secure the esteem and confidence of all among whom his lot may be cast. His acquirements and attainments are of the highest order; and possessing, as he eminently does, every requisite of an honourable and high-minded gentleman, we take great pleasure in recommending him to the kindness and consideration of all good men.

“BRIGHAM YOUNG, } Presidency
HEBER C. KIMBALL, } of
WILLARD RICHARDS, } said Church.

“Signed and sealed at Great Salt Lake City, Utah Territory, September 13th, 1852.”

The principal features of my mission are contained in the foregoing letter; but ever feeling a deep interest in the welfare of the Saints, you will permit me, through the medium of this Epistle, to impart to you such instructions as the Holy Spirit may whisper to my mind. I wish to ask the Saints who still remain scattered abroad, Do you enjoy as great a measure of the Spirit of God as when you were first baptized into this kingdom? Or, are your minds barren? your understandings unfruitful? your souls in

FIRST EPISTLE OF ORSON PRATT.

darkness? and your feelings cold and indifferent towards the great work which you have embraced, and which once made you joyful and happy? If this be your condition, it is of the utmost importance that you know the causes of these unhappy changes in your feelings. Is it because the Lord has changed, and forgotten to be gracious? Is it because the fulness of His Gospel does not produce the same effects or happiness now, as it did in ancient times? Is it because the Book of Mormon, or any of the Revelations given through Joseph the Seer, have failed to accomplish those purposes for which they were sent? Is it because the Saints have passed through great tribulation, and have been driven from city to city, from State to State, and finally banished from this great Republic to seek a home in the wild glens of the Rocky Mountains? Is it because God has forsaken His people, and will no longer show them mercy? No, verily, no; none of these causes have conspired to drive away the Comforter from your hearts, or to envelope you in darkness, or to make you cold, and indifferent, and unhappy. But the principal cause of your unpleasant and unhappy state of mind, is your own disobedience to one of the most important commands which God has given to His people in this last dispensation, namely: to flee out of Babylon, and gather themselves together, and stand in holy places, that they may escape the plagues and desolating scourges which the Lord has decreed to pour out upon the nations, because of their great sins and wickedness which continually cry unto the heavens for vengeance. Can any Saint neglect so important a command, when it is within their power to keep it, and still be justified and retain the peaceable Spirit of the Lord? No; the Spirit of the Lord is grieved with such, and will, by degrees, withdraw from them, and they will grope in the dark, and be liable to be overcome by

temptation, and be led captive by the will of the Devil: such ones, not having the Spirit that leads into all truth, are liable to be deceived by the doctrines of men and Devils; for the Lord will frequently suffer strong delusions to overpower such, that their damnation may be the greater, because they profess to know the Lord, and yet will not obey Him. Remember the word of the Lord which came by the mouth of Joseph the Seer, saying, "Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessings, ye that hear me; and ye that hear me not, will I curse, that have professed my name, with the heaviest of all cursings." Have you hearkened to the word of God? Have you exerted yourselves to the utmost to flee from Babylon? If not, no wonder that you are in darkness—no wonder that the peaceable Spirit has been grieved from your bosom. Repent, therefore, speedily, and obey the voice of the Lord, and gather yourselves among His people, lest the destroyer lay hold upon you in an hour you think not, and you perish in disobedience, and your name be cut off from the generations of Zion. If you will awake from the slumber of death which has seized upon you, and use every exertion to obey the voice of the Lord your God, His anger shall be turned away from you, and He will show you mercy, and His Spirit shall be restored unto you again, and His hand shall be stretched out over you to shield and protect you, and to gather you even as a hen gathereth her chickens under her wings to save them from the approaching storms; so shall the Lord your God save you, and comfort your hearts, and make you to sing with joy and gladness, and you shall be His people, and He will be the Lord your God. Awake then, O awake! flee to the mountains for refuge! For a day of trouble is at hand—a day of fierce battle and war—a day of mourning and lamentation

for widows and orphans whose husbands and fathers shall fall in battle: it shall be the day of the Lord's controversy for His people—a day of recompense for the innocent blood of prophets and Saints, which has been shed among this nation.

The time is drawing nigh for these things to be fulfilled; for this nation have rejected the Book of Mormon, which the Lord brought forth by the ministering of Angels, and sent unto them by the hands of His servants; they have rejected the Church of Christ, which the Lord God in mercy established in their midst; they have suffered His Saints to be trampled upon by mobs, to be scourged, afflicted, abused, driven from their homes, deprived of the most sacred rights of American citizenship, and finally to be banished from their midst, and obliged to seek refuge in the solitary wilds and deserts of the Rocky Mountains. They have closed their doors, their synagogues, their eyes, and their hearts against one of the most glorious and important messages that ever saluted the ears of mortals; they have suffered one of the greatest, most renowned, and most celebrated prophets that ever lived upon the earth to be murdered in cold blood, without bringing the murderers to justice; they have suffered scores of innocent men, women, and children to be tortured, shot down, and butchered, in open day, by beings who afterwards boasted of their horrid deeds; and yet, no means are instituted to bring these guilty wretches to punishment. Does not the blood of the Saints and of Prophets cry aloud to the heavens for vengeance? And shall this nation escape the judgments decreed against them? And will the Almighty forbear to execute the vengeance written? Verily, no; for in December, 1833, the word of the Lord came through JOSEPH the SEER, concerning His Saints who had been driven from their homes in Jackson County, Missouri, saying:—

“Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the governor; and if the governor heed them not, let them importune at the feet of the president; and if the president heed them not, then will the Lord arise and come forth out of His hiding place, and in His fury vex the nation, and in His hot displeasure, and in His fierce anger, in His time, will cut off those wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites and unbelievers, even in outer darkness, where there is weeping, and wailing, and gnashing of teeth. Pray ye, therefore, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them.” (Doctrine and Covenants, page 282, English edition.)

For nineteen years the Saints have importuned, according to this commandment. But have they obtained redress? No. The Judges and the Governor of the State of Missouri, instead of redressing our wrongs, suffered us, under the force of arms, to be killed, immured in dungeons, and banished from the State. The President, instead of restoring us to our homes and lands, which we purchased of the National Government, suffered us to be deprived of the dearest rights of American citizenship, and to be banished by the force of arms from this great Republic, to seek refuge among hostile savages in the barren wastes of the snowy mountains. The cries and importunities of the Saints for redress and protection, were met with the cold reply, “Your cause is just, but we have no power to protect you.” The Saints have long cried unto the Lord that He would open the ears and soften the hearts of the Rulers and Authorities of our country, that they might execute justice and right in behalf of the suffering, down-trodden, exiled citizens of this great Republic, who have been, by the force

of arms, driven into banishment. But their ears are closed to our cries, their eyes are shut to our sufferings, and their hearts hardened against the mourning and lamentations of widows and orphans whose husbands and fathers have been cruelly martyred for the testimony of Jesus, and for the word of God. The cup of the iniquity of this nation is nearly full; and woe unto them, when the time shall come that they are fully ripe in their abominations, for they shall utterly perish from off the face of this choice land, and the land shall be left empty and desolate—yea, their cities shall be destroyed, and their houses shall be desolate. “For the Lord shall rise up as in Mount Perazim; He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act.” (Isaiah xxviii, 21.) Yea, He shall destroy and lay waste, and none shall hinder.

I will again say to the Saints scattered abroad in this land, do you wish deliverance in the day of trouble? If you do, arise and flee to the mountains, and prepare for the day of the Lord, for it is near. Let all the children of Zion go up into the mountains; for thus said the Prophet Isaiah, in his prophetic exhortation to the Zion of the last days, “*O Zion, that bringest good tidings, get thee up into the high mountain.*” For, “behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him and His work before Him. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom.” (Isaiah xl, 9—11.) Isaiah clearly saw that, before the second coming of the Lord, to rule “*with strong hand,*” Zion would be required to “get up into the high mountain.” Many of the children of Zion have fulfilled this exhortation of Isaiah; and I now say to the balance of her children, “GET THEE UP INTO THE HIGH

MOUNTAIN,” and sanctify yourselves, that you may be as an ensign upon the mountains—a standard for the people, unto whom the meek and virtuous of all nations shall flow. For thus said the Prophet Isaiah, “He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.” (Isaiah xi, 12.) This ensign, remember, was not to be set up in Palestine, where Isaiah lived at the time he delivered the prophecy, but it was to be set up “from afar,” or at a great distance from that country: hence he says again, “And He will lift up an ensign to the nations *from afar*, and will hiss unto them from the end of the earth: and behold, they shall come with speed swiftly.” (Isaiah v, 26.) Four things are clearly predicted in this passage: First, an ensign is to be lifted up to the nations by the Lord Himself; secondly, this ensign was to be lifted up, not in the country where Isaiah dwelt, but in a far country; thirdly, when this ensign should be set up, the Lord should hiss unto the nations, not from Palestine, but “from the ends of the earth,” clearly indicating a message that should hiss forth from that distant country for the benefit of all nations; and lastly, a people from among these nations should “come with speed swiftly,” not by the slow process of travelling to which the ancients were accustomed, but “*they shall come with speed swiftly,*” indicating, no doubt, the powerful agency of steam, by which that people should be gathered from among the nations *speedily, swiftly*, unto the standard or ensign lifted up. This standard or ensign was not to be raised among Judah or Israel, but among the Gentiles, for the benefit of both Israel and Judah; for then, as Isaiah says in the foregoing quotation, both Israel and Judah will be gathered. That this standard was to be raised among the Gentiles, instead of Israel, is clearly

predicted in another passage, as follows:—"Thus saith the Lord God, behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." (Isaiah xlix, 22.) That this standard or ensign was not only to be set up by the Lord God, among the Gentiles, but that it was also to be lifted up on the mountains, is also predicted by Isaiah as follows:—"All ye inhabitants of the world, and dwellers on the earth, SEE YE, WHEN HE LIFTETH UP AN ENSIGN ON THE MOUNTAINS; and when He bloweth a trumpet, hear ye. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, He shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them. In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out, and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of Hosts, the Mount Zion." (Isaiah xviii, 3, 5, 6, 7.) The place, then, for the lifting up of the ensign, is to be "*on the mountains,*" and that too just before "*the harvest,*" or the end of the wicked world, when the Lord is to destroy a certain nation under the name of the sour grape, and they are to be left unburied for the fowls and beasts to summer and winter upon them. It will be perceived also that "*all the inhabitants of the world, and the dwellers on the earth,*" are called upon to both see and hear, when the Lord lifts up that ensign on the mountains.

Under a deep sense of the important events which await this genera-

tion, I beg of Zion to bear with me, while I repeat again the prophetic exhortation of Isaiah:—"O Zion, that bringest good tidings, get thee up into the high mountain." Tarry not, lest you fall among the wicked, and are deprived of the blessings which the Lord has decreed to pour out upon Zion.

That Zion was to occupy an elevated position on the earth, is still further evident from the word of the Lord which came through Joseph the Seer, in September, 1831, saying:—"Behold, I, the Lord, have made my church in these last days like unto a judge sitting on a HILL, or in a HIGH PLACE, to judge the nations; for it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion: and liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known. And even the bishop, who is a judge, and his counsellors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead; for behold, I say unto you, that Zion shall flourish, and the glory of the Lord shall be upon her, *and she shall be an Ensign unto the people,* and there shall come unto her out of every nation under heaven. And the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it. Amen." (Doctrine and Covenants, page 156.)

In this extract the Lord predicted that Zion should "*be an Ensign unto the people,*" "*sitting on a hill or in a High Place,*" and that she should flourish. In another revelation, given through Joseph the Seer, to James Covill, in January, 1831, the Lord says, "Thou art called to labour in my vineyard, and to build up my Church, and to bring forth Zion, *that it may rejoice upon the HILLS and flourish.*" (Doc. and Cov., page 212.) And in March, 1831, the word of the Lord again came unto Joseph

the Seer, saying, "Before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites [meaning the American Indians] shall blossom as the rose. *Zion shall flourish upon the hills, and rejoice upon the mountains*, and shall be assembled together unto the place which I have appointed." (Page 218.) Thus we see that twenty-two years ago, it was foretold in great plainness that Zion should flourish and rejoice upon the hills and mountains: when these prophecies were given, we did not know, for many years, how nor when the Lord intended to fulfil them; but fifteen years after the prediction, the Lord suffered our enemies to rise against us, and we were driven by the force of arms from these States, and were obliged to flee to the mountains for refuge; thus, in an unexpected manner, Zion is placed in her appropriate position, and is truly beginning to flourish and rejoice upon the hills and mountains, according to the predictions of Joseph the prophet, and according to many predictions of the ancient prophets. Oh, how wonderful are the dealings of God with His people! And how marvellously does He fulfil the words of inspiration! Though the Heavens and Earth pass away, yet the word of the Lord spoken through Joseph the Seer, shall not pass away, but every jot and tittle that has not already come to pass, shall be fulfilled in its time and season.

The Saints in the States and Bri-

tish Provinces are respectfully invited to become subscribers to this periodical, that, through its pages, they may learn more perfectly their duties, and have a knowledge of the times, and seasons, and purposes of the Most High, in regard to the generation in which they live. Those who intend emigrating to the mountains, during the coming season, can, by notifying us of their intentions, have their paper sent by the mail to Utah. Where there are branches of the Church, we suggest that they appoint among themselves an agent, and have the whole number taken in the branch, sent in one package to their agent; this arrangement will save us much trouble which would otherwise arise by being obliged to forward it to each individual.

The Saints are likewise informed, that we shall have constantly on hand for sale, at wholesale and retail, all the various works mentioned in the catalogue published on the last page of the Seer.

All these publications should be in the houses of all the Saints, and should be diligently read, that they may be well instructed in all the great principles of eternal salvation, that, through their faithfulness to the same, they may enter into the fulness of celestial glory. With the most anxious desire for your welfare, I subscribe myself your humble servant and brother in the bonds of the Gospel Covenant,

ORSON PRATT.

Washington, Dec. 20, 1852.

CELESTIAL MARRIAGE:

A REVELATION ON THE PATRIARCHAL ORDER OF MATRIMONY, OR PLURALITY OF WIVES.

Given to Joseph Smith, the Seer, in Nauvoo, July 12th, 1843.

1. Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have enquired of my hand, to know and understand wherein I, the Lord, justified my servants, Abraham, Isaac, and Jacob; as also Moses, David, and Solomon, my servants, as touching the principle and doc-

trine of their having many wives and concubines: Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them,

must obey the same ; for behold ! I reveal unto you a new and an everlasting covenant, and if ye abide not that covenant, then are ye damned ; for no one can reject this covenant, and be permitted to enter into my glory ; for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as was instituted from before the foundations of the world : and as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory ; and he that receiveth a fulness thereof, must and shall abide the law, or he shall be damned, saith the Lord God.

2. And verily I say unto you, that the conditions of this law are these : All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment, through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of the priesthood are conferred,) are of no efficacy, virtue, or force, in and after the resurrection from the dead : for all contracts that are not made unto this end, have an end when men are dead.

3. Behold ! mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name ! Or, will I receive at your hands, that which I have not appointed ! And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was ! I am the Lord thy God, and I give unto you this commandment,

that no man shall come unto the Father, but by me, or by my word which is my law, saith the Lord ; and everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God : for whatsoever things remaineth, are by me ; and whatsoever things are not by me, shall be shaken and destroyed.

4. Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word ; and he covenant with her so long as he is in the world, and she with him, their covenant and marriage is not of force when they are dead, and when they are out of the world ; therefore, they are not bound by any law when they are out of the world ; therefore, when they are out of the world, they neither marry, nor are given in marriage, but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory ; for these angels did not abide my law, therefore they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not Gods, but are angels of God for ever and ever.

5. And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time, and for all eternity, if that covenant is not by me, or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid, neither of force, when they are out of the world, because they are not joined by me, saith the Lord, neither by my word ; when they are out of the world, it cannot be received there, because the angels and the Gods are appointed

there, by whom they cannot pass ; they cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

6. And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this priesthood, and it shall be said unto them, ye shall come forth in the first resurrection ; and if it be after the first resurrection ; in the next resurrection ; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths, then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood ; and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity, and shall be of full force when they are out of the world ; and they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds for ever and ever.

7. Then shall they be Gods, because they have no end ; therefore shall they be from everlasting to everlasting, because they continue ; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

8. Verily, verily I say unto you, except ye abide my law, ye cannot attain to this glory ; for straight is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me. But if ye re-

ceive me in the world, then shall ye know me, and shall receive your exaltation, that where I am, ye shall be also. This is eternal lives, to know the only wise and true God, and Jesus Christ whom he hath sent. I am He. Receive ye, therefore, my law. Broad is the gate, and wide the way that leadeth to the death ; and many there are that go in thereat ; because they receive me not, neither do they abide in my law.

9. Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood,—yet they shall come forth in the first resurrection, and enter into their exaltation, but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan, unto the day of redemption, saith the Lord God.

10. The blasphemy against the Holy Ghost, which shall not be forgiven in the world, nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God ; and he that abideth not this law, can in no wise enter into my glory, but shall be damned, saith the Lord.

11. I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me, and my Father, before the world was. Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation, and sitteth upon his throne.

12. Abraham received promises concerning his seed, and of the fruit of his loins,—from whose loins ye are, viz., my servant Joseph,—which were to continue, so long as they were in

the world; and as touching Abraham and his seed, out of the world, they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the sea-shore, ye could not number them. This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law are the continuation of the works of my Father, wherein he glorifieth himself. Go ye, therefore, and do the works of Abraham; enter ye into my law, and ye shall be saved. But if ye enter not into my law, ye cannot receive the promises of my Father, which he made unto Abraham.

13. God commanded Abraham, and Sarah gave Hagar to Abraham, to wife. And why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily, I say unto you, *Nay*; for I, the Lord, commanded it. Abraham was commanded to offer his son Isaac; nevertheless, it was written, Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

14. Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law: as Isaac also, and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones; and are not angels, but are Gods. David also received many wives and concubines, as also Solomon, and Moses my servant; as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.

15. David's wives and concubines were given unto him, of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and therefore, he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world; for I gave them unto another, saith the Lord.

16. I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things; ask what ye will, and it shall be given unto you, according to my word; and as ye have asked concerning adultery, verily, verily I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery; and if her husband be with another woman, and he was under a vow, he hath broken his vow, and hath committed adultery; and if she hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her, and give her unto him that hath not committed adultery, but hath been faithful, for he shall be made ruler over many; for I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you, all things, in due time.

17. And verily, verily I say unto you, that whatsoever you seal on earth, shall be sealed in heaven; and whatsoever you bind on earth, in my name, and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins

you remit on earth, shall be remitted eternally in the heavens ; and whose-soever sins you retain on earth, shall be retained in heaven.

18. And again, verily I say, whomsoever you bless, I will bless ; and whomsoever you curse, I will curse, saith the Lord ; for I, the Lord, am thy God.

19. And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word, and according to my law, it shall be visited with blessings, and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth, and in heaven ; for I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity : for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham, your father. Behold, I have seen your sacrifices, and will forgive all your sins ; I have seen your sacrifices, in obedience to that which I have told you : go, therefore, and I make a way for your escape, as I accepted the offering of Abraham, of his son Isaac.

20. Verily I say unto you, a commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself, and partake not of that which I commanded you to offer unto her : for I did it, saith the Lord, to prove you all, as I did Abraham ; and that I might require an offering at your hand, by covenant and sacrifice : and let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me ; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God ! for I am the Lord thy God, and ye shall obey my voice ; and I give unto my servant Joseph, that he shall be made ruler over many things, for he hath been faithful over a few things, and from henceforth I will strengthen him.

21. And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord ; for I am the Lord thy God, and will destroy her if she abide not in my law ; but if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said ; and I will bless him, and multiply him, and give unto him an hundred fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses, and then shall she be forgiven her trespasses, wherein she has trespassed against me ; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice.

22. And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him, for Satan seeketh to destroy ; for I am the Lord thy God, and he is my servant ; and behold ! and lo, I am with him, as I was with Abraham, thy father, even unto his exaltation and glory.

23. Now as touching the law of the priesthood, there are many things pertaining thereunto. Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me, and I have endowed him with the keys of the power of this priesthood, if he do anything in my name, and according to my law, and by my word, he will not commit sin, and I will justify him. Let no one, therefore, set on my servant Joseph ; for I will justify him ; for he shall do the sacrifice which I require at his hands, for his transgressions, saith the Lord your God.

24. And again, as pertaining to the law of the priesthood : If any man espouse a virgin, and desire to espouse

another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him, and to none else; and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him; and they are given unto him:—therefore is he justified. But if one, or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world; and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.

25. And again, verily, verily I say unto you, if any man have a wife who holds the keys of this power, and he teaches unto her the law of my priesthood, as pertaining to these things; then shall she believe, and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him, according to my word; and she then becomes the transgressor, and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife. And now, as pertaining to this law: Verily, verily I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen.

PLURALITY OF WIVES is a doctrine very popular among most of mankind at the present day. It is practised by the most powerful nations of Asia and Africa, and by numerous nations inhabiting the islands of the sea, and by the Aboriginal nations of the great Western Hemisphere. The one wife system is confined principally to a few small nations inhabiting Europe, and to those who are of European origin inhabiting America. It is estimated by the most able historians of our day, that about four-fifths of the population of the globe believe and practice, according to their respective laws, the doctrine of a Plurality of Wives. If the popularity of a doctrine is in proportion to the numbers who believe in it, then it follows that the *Plurality system* is four times more popular among the inhabitants of the earth than the *one wife system*.

Those nations who practice the Plurality doctrine consider it as virtuous and as right for one man to have many wives, as to have one only. Therefore, they have enacted laws, not only giving this right to their citizens, but also protecting them in it, and punishing all those who infringe upon the chastity of the marriage covenant by committing adultery with any one of the wives of his neighbour. Those nations do not consider it possible for a man to commit adultery with any one of those women to whom he has been legally married according to their laws. The posterity raised up unto the husband through each of his wives, are all considered to be legitimate, and provisions are made in their laws for those children, the same as if they were the children of one wife. Adulteries, fornications, and all unvirtuous conduct between the sexes, are severely punished by them. Indeed, Plurality among them is considered, not only virtuous and right, but a great check or preventative against adulteries and unlawful connections, which are among the greatest evils with which nations are

cursed, producing a vast amount of suffering and misery, devastation and death ; undermining the very foundations of happiness, and destroying the frame-work of society, and the peace of the domestic circle.

Some of the nations of Europe who believe in the one wife system, have actually forbidden a plurality of wives by their laws ; and the consequences are, that the whole country among them is overrun with the most abominable practices ; adulteries and unlawful connections prevail through all their villages, towns, cities, and country places, to a most fearful extent. And among some of these nations these sinks of wickedness, wretchedness, and misery, are licensed by law ; while their piety would be wonderfully shocked to authorise by law the Plurality system, as adopted by many neighbouring nations.

The Constitution and laws of the United States, being founded upon the principles of freedom, do not interfere with marriage relations, but leave the nation free to believe in and practice the doctrine of a Plurality of wives, or to confine themselves to the one wife system, just as they choose. This is as it should be : it leaves the conscience of man untrammelled, and so long as he injures no person, and does not infringe upon the rights of others, he is free by the Constitution to marry one wife, or many, or none at all, and becomes accountable to God for the righteousness or unrighteousness of his domestic relations.

The Constitution leaves the several States and Territories to enact such laws as they see proper in regard to Marriages, provided that they do not infringe upon the rights of conscience and the liberties guaranteed in that sacred document. Therefore, if any State or Territory feels disposed to enact laws guaranteeing to each of its citizens the right to marry many wives, such laws would be perfectly constitutional ; hence, the several States and Territories practice the one wife sys-

tem out of choice, and not because they are under any obligations so to do by the National Constitution. Indeed, we doubt very much whether any State or Territory has the constitutional right to make laws, prohibiting the Plurality doctrine in cases where it is practised by religious societies, as a matter of conscience or as a doctrine of their religious faith. The first Article of the Amendments to the Constitution, says, expressly, that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Now, if even Congress itself has no power to pass a law "prohibiting the free exercise of Religion," much less has any State or Territory power to pass such an act.

The doctrine of a Plurality of Wives was believed and practised by Abraham, the father of the faithful ; and we find that while in this practice the angels of God frequently ministered to him, and at one time dined with him ; and God manifested Himself to him, and entered into familiar conversation with him. Neither God nor His Angels reproved Abraham for being a Polygamist, but on the contrary, the Almighty greatly blessed him and made promises unto him, concerning both Isaac and Ishmael, clearly showing that Abraham practised what is called Polygamy, under the sanction of the Almighty. Now if the father of the faithful was thus blessed, certainly it should not be considered irreligious for the faithful, who are called his children, to walk in the steps of their father Abraham. Indeed, if the Lord Himself, through His holy prophets, should give more wives unto his servants, as He gave them unto the prophet David, it would be a great sin for them to refuse that which He gives. In such a case, it would become a matter of conscience with them, and a part of their religion, and they would be bound to exercise their faith in this doctrine, and practice it, or be condemned ; therefore, Congress

would have no power to prohibit the free exercise of this part of their religion; neither would the States or Territories have power, Constitutionally, to pass a law "prohibiting the free exercise thereof." Now a certain religious society, called Shakers, believe it to be wrong for them to marry even one wife; it certainly would be unconstitutional for either the Congress or the States to pass a law, compelling all people to marry at a certain age, because it would infringe upon the rights of conscience among the Shakers, and they would be prohibited the free exercise of their religion.

From the foregoing Revelation, given through Joseph the Seer, it will be seen that God has actually commanded some of His servants to take more wives, and has pointed out certain duties in regard to the marriage ceremony, showing that they must be married for time and for all eternity, and showing the advantages to be derived in a future state by this eternal union, and showing still further, that, if they refused to obey this command, after having the law revealed to them, they should be damned. This revelation, then, makes it a matter of conscience among all the Latter-day Saints; and they embrace it as a part and portion of their religion, and verily believe that they cannot be saved and reject it. Has Congress power, then, to pass laws "prohibiting" the Church of Jesus Christ of Latter-day Saints "*the free exercise*" of this article of their religion? Have any of the States or Territories a constitutional right to pass laws "prohibiting the free exercise of the religion" which the Church of the Saints conscientiously and sincerely believe to be essential to their salvation? No: they have no such right.

The Latter-day Saints have the most implicit confidence in all the revelations given through Joseph the Prophet; and they would much sooner lay down their lives and suffer martyrdom, than to deny the least reve-

lation that was ever given to him. In one of the revelations through him, we read that God raised up wise men and inspired them to write the Constitution of our country, that the freedom of the people might be maintained, according to the free agency which He had given to them; that every man might be accountable to God and not to man, so far as religious doctrines and conscience are concerned. And the more we examine that sacred instrument, framed by the wisdom of our illustrious fathers, the more we are compelled to believe that an invisible power controlled, dictated, and guided them in laying the foundation of liberty and freedom upon this great Western Hemisphere. To this land the Mahomedan—the Hindoo—the Chinese—can emigrate, and each bring with him his score of wives and his hundred children, and the glorious Constitution of our country will not interfere with his domestic relations. Under the broad banner of the Constitution, he is protected in all his family associations; none have a right to tare any of his wives or his children from him. So likewise, under the broad folds of the Constitution, the Legislative Assembly of the Territory of Utah have the right to pass laws regulating their matrimonial relations, and protecting each of their citizens in the right of marrying one or many wives, as the case may be. If Congress should repeal those laws, they could not do so on the ground of their being unconstitutional. And even if Congress should repeal them, there still would be no law in Utah, prohibiting the free exercise of that religious right: neither do the citizens of Utah feel disposed to pass such an unconstitutional act which would infringe upon the most sacred rights of conscience.

Tradition and custom have great influence over nations. Long established customs, whether right or wrong, become sacred in the estimation of Mankind. Those nations

who have been accustomed from time immemorial to the practice of what is called Polygamy, would consider a law abolishing it, as the very height of injustice and oppression; the very idea of being limited to the one wife system, would be considered not only oppressive and unjust, but absolutely absurd and ridiculous; it would be considered an innovation upon the long established usages, customs, and laws of numerous and powerful nations; an innovation of the most dangerous character, calculated to destroy the most sacred rights and privileges of family associations—to upset the very foundations of individual rights, rendered dear and sacred by being handed down to them from the most remote ages of antiquity.

On the other hand, the European nations who have been for centuries restricted by law to the one wife theory, would consider it a shocking innovation upon the customs of their fathers to abolish their restrictive laws, and to give freedom and liberty, according to the plurality system. It is custom, then, in a great degree, that forms the conscience of nations and individuals in regard to the marriage relationships. Custom causes four-fifths of the population of the globe to decide that Polygamy, as it is called, is a good, and not an evil practice; custom causes the balance, or the remaining fifth, to decide in opposition to the great majority.

Those individuals who have strength of mind sufficient to divest themselves entirely from the influence of custom, and examine the doctrine of a Plurality of Wives, under the light of Reason and Revelation, will be forced to the conclusion that it is a doctrine of Divine origin; that it was embraced and practised under the Divine sanction, by the most righteous men who ever lived on the earth: holy Prophets and Patriarchs, who were inspired by the Holy Ghost—who were enwrapped in the visions of the Almighty—who conversed with holy angels—who saw

God face to face, and talked with Him as a man talks with his friend—were “Polygamists,” that is, they had many wives—raised up many children by them—and were never reproved by the Holy Ghost, nor by angels, nor by the Almighty, for believing in and practising such a doctrine; on the contrary, each one of these “Polygamists” received, by revelation, promises, and blessings, for himself, for his wives, and for his numerous children, born unto him by his numerous wives. Moreover, the Lord himself gave revelation to different wives belonging to the same man, revealing to them the great blessings which should rest upon their posterity; angels also were sent to comfort and bless them; and in no instance do we find them reproved for having joined themselves in marriage to a “Polygamist.” Indeed, the Lord himself gave laws, not to prohibit “Polygamy,” but showing His will in relation to the children raised up by the different wives of the same man; and furthermore, the Lord himself actually officiated in giving David all the wives of Saul; this occurred, too, when David already had several wives which he had previously taken: therefore, as the Lord did actually give into David’s own bosom all the wives of Saul, He must not only have sanctioned “Polygamy,” but established and instituted it upon a sure foundation, by giving the wives himself, the same as he gave Eve to Adam. Therefore, those who are completely divested from the influence of national customs, and who judge concerning this matter by the word of God, are compelled to believe that the Plurality of Wives was once sanctioned, for many ages, by the Almighty; and by a still further research of the Divine oracles, they find no intimations that this Divine institution was ever repealed. It was an institution, not originated under the law of Moses, but it was of a far more ancient date; and instead of being abolished by that law, it was sanctioned and perpetuated:

and when Christ came to fulfil that law, and to do it away by the introduction of a better covenant, He did not abolish the plurality system: not being originated under that law, it was not made null and void when that law was done away. Indeed, there were many things in connection with the law that were not abolished when the law was fulfilled; as, for instance, the ten commandments which the people under the Gospel covenant were still obliged to obey; and until we can find some law of God abolishing and prohibiting a plurality of wives, we are compelled to believe it a Divine institution; and we are, furthermore, compelled to believe, that if this institution be entered into now, under the same principles which governed the Holy Prophets and Patriarchs, that God will approve it now as much as He did then; and that the persons who do thus practise it conscientiously and sincerely, are just as honourable in the sight of God as those who have but one wife. And that which is honourable before God should be honourable before men; and no one should be despised when he acts in all good conscience upon any principle of doctrine; neither should there be laws in any of these States or Territories to compel any individual to act in violation to the dictates of his own conscience; but every one should be left in all matters of religion to his own choice, and thus become accountable to God, and not to his fellow man.

If the people of this country have generally formed different conclusions from us upon this subject; and if they have embraced religions which are more congenial to their minds than the religion of the Saints, we say to them, that they are welcome to their own religious views; the laws should not interfere with the exercise of their religious rights. If we cannot convince you by reason nor by the word of God, that your religion is wrong, we will not persecute you, but will sustain you in the privileges guaranteed in the great Charter of American Liberty: we ask from you the same generosity,—protect us in the exercise of our religious rights—convince us of our errors of doctrine, if we have any, by reason, by logical arguments, or by the word of God, and we will be ever grateful for the information, and you will ever have the pleasing reflection that you have been the instruments in hands of God of redeeming your fellow beings from the darkness which you may see enveloping their minds. Come, then, let us reason together, and try to discover the true light upon all subjects connected with our temporal or eternal happiness; and if we disagree in our judgments, let us impute it to the weakness and imperfections of our fallen natures, and let us pity each other, and endeavour with patience and meekness to reclaim from error, and save the immortal soul from an endless death.

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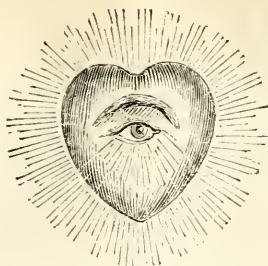
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THE



SEER.

ALL YE INHABITANTS OF THE WORLD, AND DWELLERS ON THE EARTH, SEE YE, WHEN HE
LIFTETH UP AN ENSIGN ON THE MOUNTAINS.—*Isaiah xviii, 3.*

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THE PRE-EXISTENCE OF MAN.

1. Man in this life consists of a body of flesh and bones, quickened and animated by a living intelligent spirit. It has been supposed that spirit begins to exist within the mortal tabernacle while it is yet in embryo, and that prior to the organization of the body, the spirit had no existence. These are the views of modern Christendom. We shall endeavour to prove that this view of the subject is incorrect.

2. There is not anything unreasonable in the pre-existence of spirits. If spirits can exist after death in a state of happiness or misery, is there any reason why they can not exist prior to the organization of the body? If they can think, and will, and move after they leave the body, why can they not exercise these functions before they take possession of the body? If the destruction of the body is not the death of the spirit, then it must be admitted that the spirit is in no way dependant on the body for its existence, and, therefore, it can exist prior to the body, as well as after it. The disorganization of the body does not deprive the spirit of life, neither does the organization of the body give to the spirit, life: it possesses life in itself. Life and intelligence are not the result of organ-

ization, but they are the cause; and therefore, they must exist before the effects can follow. Our bodies are formed from the dust of the earth, but are our spirits made from the same materials? If they were, then they would, at death, return to dust; but as they are not reduced to dust, like the body, they must be formed of materials far superior to those of the earth. Where did those materials come from? They came from God. Solomon, when speaking upon the subject of death, says, "Then shall the dust return to the earth as it was: and the spirit shall RETURN unto God who gave it." (*Eccles. xii. 7.*) According to this passage, the spirit has not an earthly origin, but a heavenly one: it came from God—it returns to God. "*God who gave it,*" also receives it back into His presence.

3. Could the spirit return to God, if it never were in his presence? Could we return to a place where we never were before? If, then, the spirits of men existed with God, and came from Him to animate mortal bodies, they must either be created in Heaven at the time the infant tabernacles are being formed, or else they existed before. If the spirit is formed in Heaven at the

time the earthly house is being prepared for its reception, then God must have been engaged in the work of creating spirits at the rate of about ten millions per year, or about twenty spirits per minute, which is the average number born into our world in the same time. Now we read that God made all things, pertaining to our earth, in six days, and rested on the seventh. Can we suppose, for one moment, that God neglected the formation of spirits in the grand work of creation? Can we suppose that he has been engaged in creating human spirits for this earth, at the rate of one every three seconds, ever since He pronounced the Heavens and the earth and all things therein, finished and very good? Such an idea is inconsistent and unscriptural.

4. Again, would a good and wise Being create spirits, and, before they had time to prove themselves by obeying or disobeying His laws, thrust them out of His presence—banish them from His glorious kingdom—shut them up in earthly tabernacles—hide His face from them—and subject them to temptation, wretchedness, and misery? Now if we suppose that the spirit is formed in Heaven while the embryo tabernacle is being formed upon the earth, then it has no time to gain experience in the presence of its Creator; it has no time to act upon its agency; it has no time to obey or disobey; but as soon as it is formed, it is, according to this supposition, banished into dreary exile from the presence of its Father, and from the glory of Heaven, to linger out a life of sorrow in an earthly tabernacle. Such a supposition is absurd, and at war with the attributes of goodness, justice, and mercy, which appertain to the Deity.

5. Inasmuch as Scripture informs us that the spirit of man existed with God, and came from Him, and returns to Him, it is reasonable to believe that its formation took place at a period anterior to the organization of the body. This period of pre-existence must have been sufficiently long to have educated

and instructed the spirit in the laws and order of government, pertaining to the spiritual world; to have rendered itself approved or disapproved by those laws; to have been tried in all points, according to its capacities and knowledge, and the free agency which always accompanies and forms a part of the nature of intelligent beings; in fine, the period of pre-existence must have been sufficiently long to have constituted a probationary state, or the "*First Estate*" wherein the spirits are on trial, and may fall, and be reserved in chains of darkness unto the judgment of the great day.

6. The pre-existence of man is a doctrine which was believed by the ancients. The disciples of Jesus, when observing a man who had been blind from his birth, put the following question to their Master:—"Who did sin, this man, or his parents, that he was born blind?"—John ix. 2. It is evident, from the nature of this question, that the disciples considered it possible for a man to sin before he was born; and that, in consequence of such sin, he might be "*born blind*." This passage shows most clearly, that the disciples not only believed in the pre-existence of man, but believed that he was an intelligent agent, governed by laws which he was capable of obeying or disobeying, and that his sins in his former state might be the cause of his being born blind, and that his condition in his present state was affected by his acts in the former state. The Saviour, in replying to this question, says, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." Verse 3. Now, if the pre-existence of man were not a true doctrine, why did not our Saviour take this opportunity to correct the ideas of his disciples by telling them that the blind man could not sin before he was born? Why did he merely tell them that his blindness was not the effects of the sins of himself or parents? Why did he still leave the impression upon their

minds that the blind man had a pre-existence?

7. Jesus, himself, believed in pre-existence; for he said, "I proceeded forth and came from God; neither came I of myself, but He sent me." And again, he said, "Before Abraham was, I am." (John viii, 42, 58.) Jesus prays thus: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee *before* the world was." (John xvii, 5.) From these sayings, we perceive that the spiritual body of Jesus existed "*before* the world was."

8. Having proved that the pre-existence of man is reasonable and scriptural, we shall next prove that this pre-existence can be traced back to a period before the foundation of the world. The Lord asked a question of Job in relation to this matter: He inquires, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who laid the corner stone thereof, when the morning stars sang together, and all the Sons of God shouted for joy?" (Job xxxviii, 4, 6, 7.) If Job had no prior existence, he could have easily answered the Lord's first question. He could have replied, that, when "*the foundations of the earth*" were laid, I, Job, did not exist. The very question implies that Job was in existence at the time of the organization of the globe, but that he had not sufficient understanding, as to the place where he existed, to correctly answer the question put to him. Neither could he remember "Who laid the corner stone thereof;" neither could he recollect the song of the morning stars; neither could he call to mind, the shout of joy which was uttered by the vast assembly of "ALL THE SONS OF GOD."

9. Jesus calls himself, "*The bright and morning star.*" (Rev. xxii, 15.) And in another place, he represents himself, "*The Beginning of the Creation of God.*" (Rev. iii, 14.) Paul says, that Jesus "is the image of the

invisible God—the FIRST BORN of every creature." (Col. i, 15.) As Jesus is the First Born Son of God, it is evident, that all the other Sons of God would be His younger brethren, begotten by the same Father. Therefore, Paul represents him as "*the First Born among many brethren.*" (Romans viii, 29.) And in another place, he says, "Both He that sanctifieth, and they who are sanctified, are all of One: for which cause He is not ashamed to call them brethren."—Heb. ii. 11. That the brethren here spoken of, are the sons of God, begotten by the same Father that Jesus was, is evident from another saying of the Apostle, "We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the FATHER OF SPIRITS, and live?" (Heb. xii, 9.) Our earthly fathers are called, the "*fathers of our flesh,*" while God is called, "*The Father of Spirits.*" Earthly fathers have no power to beget spirits; they beget only the bodies of flesh, or the tabernacles; while our Heavenly Father begets the spirits, or the living beings which come from Him to inhabit the tabernacles.

10 "The First Born" of all this great family of spirits, holds, by virtue of His birthright, a pre-eminence in all things: hence it is written, "When He bringeth in the *First Begotten* into the world, He saith, And let all the angels of God worship Him." (Heb. i, 6.) The oldest spirits or the First Begotten, hold the keys of Salvation towards all the rest of the family of spirits. "The First Born" Spirit is called "*The Morning Star,*" because He was born in the morning of Creation, or in other words, because He was "The Beginning of the Creation of God." His younger brethren were called "*morning stars,*" because they were also born in the morning of creation, being the next in succession in the order of the spiritual creation.

11. "The Father of Spirits," hav-

ing filled one of the celestial kingdoms with His own Sons and Daughters—the fruit of His own loins, gave commandment unto His “First Born” to organize, out of the eternal elements, another world. In obedience to this great commandment, “The First Begotten,” accompanied by all His younger brethren who had kept their “*First Estate*,” proceeded to lay “the foundations of the earth,” and “the corner stones thereof.” And upon this grand occasion, “The Morning Stars sang together.” The Lord does not reveal to Job the sentiments contained in this song. It was probably a song composed by one of the wisest poets in the vast kingdom of spirits there assembled. It, no doubt, contained sentiments suitable to the majesty, greatness, and magnificence of the work which they had commenced. The foundations of a mighty world were being laid—the corner stones were placed in their appropriate position. Upon these, or around these, as a central nucleus, was to be erected a magnificent globe, arrayed in all the gorgeous splendour of celestial workmanship. Above, below, and around these eternal elements, hovered thousands of millions of the sons of God, which were the spirits of men. By the spirit of prophecy, they looked upon the vast field of unorganized materials, which lay stretched out almost to infinity in the boundless ocean of space which surrounded them. They saw that these materials were to be formed and fashioned into a ponderous globe, prepared and adorned for their future residence; where they should exist, and live, and move in earthly tabernacles; where they should sway the sceptre of dominion over all the lower orders of creation; where they should become fathers of fleshly bodies, in like manner as God was the Father of their spirits. They saw the fall, redemption, and eternal exaltation of the sons of God, and the glorification of the earth which they were forming, which should become their

abiding place forever. In the contemplation of the magnificent scenes which rolled in awful grandeur before them, their bosoms swelled with indescribable joy; they gave utterance to their feelings in rapturous strains of melodious music, which reverberated from world to world, filling all the heavens with the praises of God, while eternity itself trembled with joy.

12. They not only had singing to celebrate the beginning of the organization of this earth, but “all the sons of God shouted for joy.” Who can contemplate this grand event, without being almost overpowered with the ideas of greatness and magnificence which force themselves upon the mind? All the generations of men that have ever lived, or that ever will live upon the earth, were assembled upon that occasion. They were the sons of God: they were the ones who shouted for joy. Their united voices must have been as the voice of many waters driven by fierce tempests, whose mountain waves, rolling, plunging, dashing, break with awful majesty upon the rocky bound coast. A shout of joy breaking forth simultaneously from a vast world of spirits, must have been as the rolling of ten thousand thunders, reverberating from mountain to mountain, till the whole earth trembles under the power thereof.

13. There is something grand and sublime in the contemplation of our pre-existence. How wonderful and interesting it is for us to know that the beings whom we call ourselves, that now dwell in these earthly tabernacles, existed thousands of years ago—that we were present when the foundations of the earth were laid—that we then sang and shouted for joy—that we were engaged with our oldest brother, the First Born, in organizing this world—that we dwelt for ages in our Father’s presence in a celestial or glorified world—that we there beheld His face, and rejoiced in His glory—that we there were instructed in the wisdom and knowledge of God, till the intelligence

which radiated from our persons, shone like the morning light.

14. Objections have been raised against the pre-existence of man, upon the ground that we do not remember such existence, or any event connected therewith. It is true, we do not remember any thing prior to our present state, but this does not prove that we had no prior existence. We do not remember our existence or anything else, during the first six months of our infancy, does this prove that we did not exist during that time? No. If, then, we could exist six months during our present state, without remembering it, we might, for the same reason, have existed during six thousand years prior to our present state, and not remember it. Existence is in no way dependant on memory; therefore, memory has nothing to do with the question of our past state.

15. When Jesus was born into our world, his previous knowledge was taken from Him: this was occasioned by His spiritual body being compressed into a smaller volume than it originally occupied. In His previous existence, His spirit, as the Scriptures testify, was of the size and form of man; when this spirit was compressed, so as to be wholly enclosed in an infant tabernacle, it had a tendency to suspend the memory; and the wisdom and knowledge formerly enjoyed, were forgotten. "In His humiliation, His judgment was taken away."—Acts 8, xxxiii. To come down from Heaven, from His Father's presence, where He had formerly possessed judgment and understanding sufficient to frame worlds, and to enter into a mortal tabernacle, was truly humiliating. It was, indeed, humiliating in the highest degree, to be deprived of so great a knowledge. Yet he humbled Himself, and condescended to descend below all things, and to commence anew at the very elements of knowledge: hence, one of the evangelists says, "Jesus increased in wisdom and stature."—Luke ii, 52. Now, if Jesus had retained His wis-

dom when He was born into this world, it would not have been said of Him, that He "*increased in wisdom.*" If the knowledge which Jesus possessed in his previous state, were taken from Him, when he entered an infant tabernacle, He could never regain that knowledge only by revelation. So it is with man. When he enters a body of flesh, his spirit is so compressed and contracted in infancy, that he forgets his former existence, and has to commence, as Jesus did, at the lowest principles of knowledge, and ascend by degrees from one principle of intelligence to another. Thus he regains his former knowledge; and by showing himself approved through every degree of intelligence, he is counted worthy to receive more and more, until he is perfected and glorified in truth, and made like his elder brother, possessing all things.

16. If the spiritual body of Jesus, and the spiritual bodies of all men, existed before the foundation of the world, as we have clearly shown, is there any thing unreasonable in the idea of the pre-existence of the spiritual bodies of all the animal creation? There is not. One class of spirits may exist before they enter their natural bodies, as well as another. Did not the same God who made the spirits of men, make the spirits of beasts also? Job says, "Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these, that the hand of the Lord hath wrought this? IN WHOSE HAND IS THE SOUL OF EVERY LIVING THING."—Job xii, 7—10. In this quotation, we perceive that "the soul of every living thing" is in the hand of the Lord: He is the Maker and Preserver of the souls of beasts, birds, and fishes, as well as of the souls of men: hence, Moses, when praying to the Lord, says: "Let the Lord, THE GOD OF THE SPIRITS

OF ALL FLESH, set a man over the congregation."—Num. xxvii, 16. Thus we see that the Lord is, not only the God of the spirits of men, but He is "the God of the spirits of all flesh."

17. That the spirits of all the vegetables and animals were made before their bodies, is evident from the history of creation as related in the first and second chapters of Genesis. In the first chapter, we have the history of the creation of vegetables, fish, fowls, beasts, and man. In the second chapter we are told that on the seventh day "there was not a man to till the ground;" and then a description is given of the formation of his natural body "out of the ground." In the first chapter, and during the third day, the vegetables and trees are formed; in the second chapter, and on the seventh day, we are told that the Lord "made every plant of the field before it was in the earth, and every herb of the field before it grew;" and then we are informed that on the seventh day the Lord planted a garden, that is, set out the trees and herbs which he had made on the third day, and caused them to "grow out of the ground." In the first chapter, it is said, that the fish, fowls, and beasts, were created on the fifth and sixth days; in the second chapter, these various animals are formed "out of the ground" on the seventh day, and "brought unto Adam to see what he would call them." From this we learn, that the natural bodies of animals were made after the natural body of man. In the work of the temporal creation man seems to have been the first flesh upon the earth, his natural body being made even before the herbs and trees were planted and grew out of the ground. He was placed in the garden of Eden, before the Lord made the beasts and fowls, that is, their natural bodies, and brought them to him in order that he might name them. The first chapter gives a history of the creation of all things spiritual; the second chapter gives the history of the creation of all

things temporal. In the order of time, and in the succession of events, the spiritual creation of the Heavens, and earth, and all things contained therein, differs from the temporal creation of the same. To suppose that these two chapters only give the history of the natural creation, would involve us in numerous difficulties, when we endeavour to reconcile the description given in the second chapter with that given in the first. But to receive them as the descriptions of two successive creations, the first being spiritual, (as it truly was,) and the second being temporal, all difficulties and discrepancies in the two different descriptions, vanish away, and a flood of light bursts upon the mind.

18. JOSEPH SMITH, the great Prophet of the last dispensation, being commanded of God to translate the Bible by the inspiration of the Holy Ghost, commenced the great work in the month of June, 1830. In this inspired translation, the distinction between the spiritual and temporal creation, is clearly manifest. After describing the six days of labour, God informs us, that He ended His work on the seventh day, and rested therein, and sanctified it. He then teaches us, "that these are the generations of the Heaven and of the Earth, when they were created, in the day that I, the Lord God, made the Heaven and the Earth, and every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground, for in Heaven created I them; and there was not yet flesh upon the earth; neither in the water, neither in the air; but I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground. And I, the Lord God, formed man from the dust of the

ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word. And I, the Lord God, planted a garden eastward in Eden, and there I put the man whom I had formed. And out of the ground I, the Lord God, made to grow naturally, every tree that is pleasant to the sight of man; and man could behold it. And they became also a living soul. It was spiritual in the day that I created it; for it remaineth in the sphere which I, God, created it in, yea, even all things which I prepared for the use of man; and man saw that it was good for food. And I, the Lord God, placed the tree of life also in the midst of the garden, and also the tree of knowledge of good and evil. * * * And out of the ground I, the Lord God, formed every beast of the field, and every fowl of the air; and commanded that they should be brought unto Adam, to see what he would call them: and they were also living souls, and it was breathed into them the breath of life."

—Genesis ii. (Inspired Translation, by JOSEPH SMITH, the Prophet.) Here we learn, that every vegetable and animal, as well as man, was first created spiritually, in Heaven, and afterwards made naturally upon the earth. The succession of events in the spiritual creation was different from that in the natural creation; hence arises the two different descriptions.

19. Heaven is the world where all the spirits destined for this creation, had their origin. It is a world consisting of a great variety of materials of a similar nature to those which enter into the constitution of our world. The difference between our world and a Heavenly one consists, not in the diversity of the elements, for they are the same, but in the difference of the organization of these elements. In our world the elements, at the present

time, are so organized, that continual changes are taking place, of such a nature as to produce death and the dissolution of all organized substances. In a Heavenly world, the same elements are so combined that eternal duration is stamped upon every organization. The spiritual substances connected with our world, are not permanently combined with the other elements: while in a Heavenly world, so far as these two classes of elements are combined, their union is immortal or eternal. A Heavenly world has once been in the same condition as our world, but its temporal organization has been dissolved, and the same elements have been reorganized after the pattern of the Heavenly order: it is thus changed from a temporal to an eternal state. In its temporal condition it is terrestrial; in its eternal condition it is celestial. Under the former, death usurps dominion, and spreads devastation and ruin throughout the whole organization: under the latter, eternal life reigns triumphant for evermore. In the one condition, it is a fallen world; in the other, it is a redeemed world. In the first state, it is a non-luminous body, borrowing its light from those of a higher order; in the second, it is a luminous body, radiating light upon the surrounding worlds. When a fallen world, it is inhabited by fallen beings; when a redeemed world, it is inhabited by celestial beings, redeemed from the grave, and glorified, and made like unto the God who created and redeemed them, whose sons they are, and henceforth they are Gods, ordained to do the work appertaining to Gods; and as their Father God has done before them, so will they do. Heaven, then, is a redeemed, glorified world, inhabited by the Gods, and by their sons and daughters, who are the fruits of their own loins.

20. The Gods who dwell in the Heaven from which our spirits came, are beings who have been redeemed from the grave in a world which exist-

ed before the foundations of this earth were laid. They and the Heavenly body which they now inhabit, were once in a fallen state. Their terrestrial world was redeemed, and glorified, and made a Heaven: their terrestrial bodies, after suffering death, were redeemed, and glorified, and made Gods. And thus, as their world was exalted from a temporal to an eternal state, they were exalted also from fallen men to Celestial Gods, to inhabit their Heaven forever and ever.

21. These Gods, being redeemed from the grave with their wives, are immortal and eternal, and will die no more. But they and their wives will be supremely happy. All the endearing ties of conjugal love which existed in their bosoms when terrestrial and fallen beings, are now greatly increased and perfected, which serve to swell their souls with feelings of rapturous delight, and unbounded love towards each other, and with joys that are everlasting. How beautiful—how interesting—how inexpressibly lovely will they appear in each other's eyes! Full of virtue and goodness, knowledge and intelligence, affection and love—they shine forth in all the brilliancy and glory of these Godlike attributes, inspiring each other, and all Heaven, with a fulness of eternal joys.

22. All these Gods are equal in power, in glory, in dominion, and in the possession of all things; each possesses a fulness of truth, of knowledge, of wisdom, of light, of intelligence; each governs himself in all things by his own attributes, and is filled with love, goodness, mercy, and justice towards all. The fulness of all these attributes is what constitutes God. "God is Light." "God is Love." "God is Truth." The Gods are one in the qualities and attributes. Truth is not a plurality of truths because it dwells in a plurality of persons, but it is one truth, indivisible, though it dwells in millions of persons. Each person is called God, not because of his substance, neither because of the

shape and size of the substance, but because of the qualities which dwell in the substance. Persons are only tabernacles or temples, and TRUTH is the God that dwells in them. If the fulness of truth dwells in numberless millions of persons, then the same one indivisible God dwells in them all. As truth can dwell in all worlds at the same instant, therefore God, who is truth, can be in all worlds at the same instant. A temple of immortal flesh, and bones, and spirit, can only be in one place at a time, but truth, which is God, can dwell in a countless number of such temples in the same moment. When we worship the Father, we do not merely worship His person, but we worship the truth which dwells in His person. When we worship the Son, we do not merely worship His body, but we worship truth, which resides in Him. So, likewise, when we worship the Holy Ghost, it is not the substance which we alone worship, but truth, which dwells in that substance. Take away truth from either of these beings, and their persons or substance would not be the object of worship. It is truth, light, and love, that we worship and adore; these are the same in all worlds; and as these constitute God, He is the same in all worlds; and hence, the inhabitants of all worlds are required to worship and adore the same God. Because God dwells in many temples, He frequently speaks to us, as though there were many Gods; this is true when reference is made to the number of His dwelling places; but it is not true, and cannot be true, in any other sense. Therefore, in all our future statements and reasonings, when we speak of a plurality of Gods, let it be distinctly understood, that we have reference alone to a plurality of temples wherein the same truth or God dwells. And also when we speak of only one God, and state that He is eternal, without beginning or end, and that He is in all worlds at the same instant, let it be distinctly remembered, that we have

This is false doctrine & we worship our father who is a Priest and King by virtue of the Priesthood he bears & personifies which Priesthood is without beginning or end. The unbelievers can be also hear the testimony but they will not believe.

CELESTIAL MARRIAGE. 25

no reference to any particular person or substance, but to truth dwelling in a vast variety of substances. Wherever you find a fulness of wisdom, knowledge, truth, goodness, love, and such

(To be continued.)

CELESTIAL MARRIAGE.

(Continued from page 16.)

The first great commandment which God gave unto mankind, as recorded in the Scriptures, was, to “*Be fruitful, and multiply, and replenish the earth.*” (Gen. i., 28.) The principal object was to people this creation with myriads of intelligent, moral beings, after His own image and likeness, endowed with God-like capacities, and capable of progressing in the grand scale of knowledge and happiness, until they should receive a fulness, and become like God, and be glorified in Him, and He in them, that they might be one in glory, and in power, and in dominion. Herein is God glorified, because there are millions of beings who eventually become like Himself, with whom He can associate, and who are capable of understanding and appreciating all the fulness of His glorious attributes, and of acting with Him in the most perfect harmony, in all the magnificent works of Creation. Herein are the dominions of the Almighty enlarged, by the accession of new worlds, peopled with beings in His own form and of His own order. And herein joy, and gladness, and happiness, reign in the bosom of the great Creator, in all their fulness and perfection, because He exercises His infinite goodness in the formation of numberless worlds, peopled with beings upon whom, if obedient, He bestows all the fulness of His own great perfections.

If, then the multiplication of human beings adds to the dominions of the Almighty, glorifies His name, and gives Him an opportunity of displaying His infinite goodness, it is reasonable to suppose that He would give

laws unto mankind, regulating them upon so important a subject—a subject fraught with consequences that are eternal. Think, for one moment, of the great responsibilities resting upon the father and mother of an infant child: they have been instruments in giving existence to a being capable of eternal happiness or of eternal misery; they have been entrusted with the protection and instruction of a being in the image and likeness of God, who, by proper training, may soar aloft in wisdom, and knowledge, and power, and God-like majesty, to the realms of immortality and everlasting light: they have been entrusted with a treasure infinitely more valuable than all the riches and honours of this world—a treasure which, by their mismanagement, may be lost—eternally lost—a treasure for which they are accountable in the great judgment of quick and dead. O, how great will be the glory and happiness of that man and woman who have obeyed that great first commandment to “*Multiply,*” and have trained up themselves and their children unto life and immortality! On the other hand, what wretchedness and misery, will be inflicted upon those who have been instruments of unlawful connections, whose illegitimate children will remain as a standing curse, both in time and in eternity, to testify loudly of the unvirtuous associations of their guilty parents! O, how fearful the responsibilities resting upon mankind in regard to this momentous subject!

It is because of the infinitely important consequences involved in the

multiplication of the human species, that God has regulated the same by the strictest kind of laws. He has not permitted an indiscriminate intercourse between the sexes, as among the dumb brutes; but He has ordained Marriage as the only justifiable means through which the sexes can legally "multiply and replenish the earth." All connections out of the marriage covenant, are unlawful in the sight of God; and all who are guilty of such crimes will be severely punished for the same. In ancient times, persons committing adulteries, fornications, and unvirtuous connections, were punished with death, according to the law of God, which reads as follows:—

"If a man be found lying with a woman married to an husband, then they shall both die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel. If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so shalt thou put away evil from among you. But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die." (Deuteronomy, xxii., 22, 25.)

The great abhorrence which the Lord manifested towards all unvirtuous connections, may be clearly seen from the following:—

"If any man take a wife, and go in unto her, and hate her, and give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid." And, "if this thing be true, and the tokens of virginity be not found for the damsel; then they shall bring out the damsel to the door of her father's house, and the men of her city shall

stone her with stones that she die; because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you." (Deuteronomy xxii., 13, 14, 20, 21.)

It was pleasing to the Lord to have such wicked characters put to death. Phinehas, the grandson of Aaron, was greatly blessed of the Lord, for putting to death a man and woman who were guilty of unlawful connections. We give the history of this event in the words of Scripture:—

"And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman, in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. And when Phinehas, the son of Eleazer, the son of Aaron, the priest, saw it, he rose up from among the congregation and took a javelin in his hand; and he went after the man of Israel into the tent, and thrust both of them through. * * * So the plague was stayed from the children of Israel. And those that died in the plague, were twenty and four thousand. And the Lord spake unto Moses, saying, Phinehas, the son of Eleazer, the son of Aaron, the priest, hath turned my wrath away from the children of Israel while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Wherefore, say, behold, I give unto him my covenant of peace: and he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel." (Numbers, xxv., 6—13.)

Why was the Lord so displeased with the sexes, that He would punish them with death for unvirtuous conduct? It was because He had ordained marriage as the only lawful way of multiplying the human race. The direful effects which follow unvirtuous

associations, can easily be perceived, even though there were no law of God against such evils. First, illegitimate children are thrown upon the world without any lawful protector to look after their temporal welfare. Secondly, these children have not the moral advantages which should be derived from the teachings and examples of lawful parents, and, consequently, are in greater danger of losing their eternal salvation. And lastly, an indiscriminate intercourse between the sexes would break up all family associations, and destroy the harmony and peace enjoyed in the domestic circle; fathers would not know their own children, and children could not, with confidence, say who were their fathers: such an order of things would be deplorable, and would strike a deadly blow at the foundation of all domestic happiness. Many other dreadful consequences might also be named, as the result of licentiousness, such as jealousies, want of confidence, loathsome diseases transferred to posterity, all of which evils are abhorrent to the feelings of every good man. It is for this reason, that God has enacted strict laws in regard to all these crimes. It is for this reason, that He punishes, with such heavy penalties, those who violate these sacred laws.

Adulterers and unvirtuous persons were not only to be punished temporally, but also spiritually, after this life. Hence, the Lord says, "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and scorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. xxi., 8. Punishment by a temporal death, is not sufficient to satisfy the demands of justice: they must suffer the penalties of the second death also.

The same strictness against all unvirtuous conduct is taught in the Book of Mormon, as may be seen from the following quotations:—

"O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, *and all those who commit whoredoms*, and pervert the right way of the Lord; wo, wo, wo be unto them, saith the Lord God Almighty, *for they shall be thrust down to hell.*"—2 Nephi, xii., 2.

The prophet Alma, in speaking to his son on the same subject, says, "Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins, save it be the shedding of innocent blood, or denying the Holy Ghost.—Alma, xix., 1.

In another place, the Lord says to the ancient inhabitants of America, as follows:—

"I, the Lord God, delight in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts. Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sakes. For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things. For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem; yea, and in all the lands of my people, because of the wickedness and abominations of their husbands. And I will not suffer, saith the Lord of Hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me, against the men of my people, saith the Lord of Hosts; for they shall not lead away captive the daughters of my people, because of their tenderness, save I shall visit them with a sore curse, even unto destruction; for they shall not commit whoredoms like unto them of old, saith the Lord of Hosts."—Book of Jacob, ii., 6.

When Jesus appeared unto the ancient Nephites, in the northern part

of what we call South America, He taught them concerning adultery, in these words:—

“Behold, it is written by them of old time, that thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman, to lust after her, hath committed adultery already in his heart. Behold, I give unto you a commandment, that ye suffer none of these things to enter into your heart; for it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell.”—Book of Nephi, page 460, c. v., 10.

The same doctrine is taught in the revelations and commandments, given through Joseph, the Seer, unto this church. In February, 1831, the Lord spake thus:—

“Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit, and if he repents not, he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out.”—Doctrine and Covenants, sec. xiii., par. 7.

“And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church, or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy; but if there are more than two witnesses, it is better. But he or she shall be condemned by the mouth of two witnesses, and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. And if it can be, it is necessary that the bishop is present also. And thus ye

shall do in all cases which shall come before you.”—Sec. xiii., par. 22.

The saints are prohibited, by revelation, to receive certain persons into the church. The Lord says:—

“Behold, verily I say unto you, that whatever persons among you, having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again, I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you, if they are married; and if they are not married, they shall repent of all their sins, or ye shall not receive them.”—Sec. xiii., par. 20.

And again, the word of the Lord came unto Joseph, the Seer, in August, 1831, saying:—

“There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you, that hereafter shall be revealed. Let such beware and repent speedily, lest judgments shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people. And, verily, I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith, and shall fear: wherefore, I, the Lord, have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say, that they shall not have part in the first resurrection. And, now, behold, I, the Lord, say unto you, that ye are not justified, because these things are

among you ; nevertheless, he that endureth in faith, and doeth my will, the same shall overcome, and shall receive an inheritance upon the earth, when the day of transfiguration shall come."

—Sec. xx, par. 4, 5, 6.

In all these quotations from ancient and modern revelations, every one can see the dreadful consequences arising from the least indulgence of these sinful lusts. Those persons who suffer unvirtuous thoughts to come into their hearts, and cherish them there for one moment, will find themselves under condemnation ; they have broken the law of God ; they have become defiled by their wicked thoughts, and unless they repent, the Spirit will depart from them ; for the Holy Ghost dwelleth not in unholy temples—and they will be left in darkness, and their faith will die away, and they will be filled with fear, and finally be cast down to hell.

The Latter-day Saints are under greater obligations than any other people on the whole earth, to keep themselves pure and virtuous before the Lord—to refrain from adulteries, fornications, licentiousness, all unlawful connections, all uncleanness, all fleshly lusts, all unvirtuous and unholy desires, and from all lustful thoughts, and carnal affections ; for we have been faithfully warned, again and again, by the voice of that great Prophet and Revelator, Joseph Smith ; we have been warned by the voice of inspiration—by the voice of angels—by the voice of the ancient prophets of America, speaking as it were from the dead through the medium of their ancient records—we have been warned by the voice of God, threatening us with destruction, and with the miseries of the second death, if we do not keep ourselves entirely free and pure from all these sinful, soul-destroying lusts. If we reject so great warnings, and sin against so great light, how can we obtain forgiveness, or escape the damnation of hell ? The Lord our God is a holy and just God—faithful

and true in all His words, and will in nowise vary from that which He hath said ; for judgment goeth before His face, and justice and righteousness is the habitation of His throne ! O ye Saints of the last days, do you realize the fearful—the infinitely important—the eternal responsibilities which rest upon you, to watch over yourselves, your children, and all who are placed under your charge ? Do you realize that your condemnation and punishment will be in proportion to the light and knowledge against which you sin ? If you fully understand and appreciate the warnings which you have received, happy are you, if you give heed and obey the voice of the Lord your God, for great shall be your reward, and eternal shall be your glory. But if any among you harden their hearts, and yield themselves unto the wicked lusts of their flesh, and suffer themselves to be defiled by cherishing in their minds unvirtuous thoughts and unholy desires, they shall speedily be visited by sore judgments, and their names shall be blotted out from under heaven, and they shall be thrust down to hell, where there is weeping, and wailing, and gnashing of teeth.

From the foregoing quotations and remarks, it will be seen, that the Latter Day Saints have stricter notions of virtue, and consider themselves under greater obligations to refrain, not only from unvirtuous acts, but from unvirtuous thoughts, than any other people under Heaven. But do the Saints actually demonstrate, by their practices, that they believe what the Lord has taught them upon these subjects ? Do they practise virtue, as well as deliver the precepts thereof ? We answer, let the practices of the thirty thousand Saints in Utah, speak ; let strangers who have travelled through our flourishing territory, declare ; let the records of the courts of justice bear witness ; let the injured females, if there be any,

whose character and reputation have been destroyed by the vile seducer, publish their wrongs; let illegitimate children, if Utah affords them, come forth as a public monument of our disgrace; if a house of ill-fame can be found throughout the length and breadth of our territory, then let the Saints hide their faces in shame, and the sons and daughters of Utah blush before the Heavens; if an adulterer or seducer of female virtue, can be found in all that land, then let the elders be clad in sackcloth, and the Saints put on the garments of mourning, and weep before the Lord, day and night, until the evil be taken from their midst.

But have not some of the Saints in Utah, more wives than one? Yes: and they take good care of them too; and teach them and their children the great principles of virtue and holiness, by example as well as by precept. But is it not sinful for a man to have more than one wife living at the same time? If it is, the Bible has not told us of it. But is it not contrary to the Christian religion? If it is, the Christian religion has not revealed it as an evil. But do you not really think that it is contrary to the will of God for a man, in these days, to take a plurality of wives? Yes, unless God shall give them to him by a revelation through a holy prophet. Is it not contrary to the Constitution and laws of the United States, for the citizens of Utah to practise the plurality of wives? No; neither the Constitution nor the laws of the United States, have said anything on the subject of marriage or domestic relations. But is it not contrary to the laws of the Territory? No; the Legislature of that Territory do not feel disposed to debar her citizens of any blessings or privileges enjoyed, under the sanction of the Almighty, by holy prophets and patriarchs of old.

Do you believe that the Book of Mormon is a divine revelation? We do. Does that book teach the doctrine of plurality of wives? It does

not. Does the Lord in that book forbid the plurality doctrine? He forbid the ancient Nephites to have any more than one wife. What does the Book of Mormon say on this subject? It says, as follows, "Thus saith the Lord, I have led this people forth out of the land of Jerusalem by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines, he shall have none."—Book of Jacob, ii. 6. Why were the ancient Nephites restricted to the one wife system? Because, first, the number of males and females among them, at the time the command was given, was about equal. Secondly, there was no probability that judgments, wars, on any other calamities which were to befall their nation, would produce a disproportionate number of males and females. Thirdly, this small remnant of the tribe of Joseph were, at that time, about equally righteous; and one was about as capable of raising up a family in righteousness as another. And lastly, the Lord, Himself, informs them, in the same connection with the quotation which I have just made, that if He would have them practise differently from what He had previously taught them, it must be by His command. It reads as follows: "For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise, they shall hearken unto these things." Thus we see, that a man among the Nephites, by the law of God, had no right to take more than one wife, unless the Lord should command for the purpose of raising up seed unto Himself. Without such a command, they were strictly limited to the one wife doctrine: "*otherwise,*" says the Lord, "*they shall*

hearken unto these things;" that is, without an express command, they should hearken to the law limiting them to one wife. So it is in this Church of Latter-day Saints: every man is strictly limited to one wife, unless the Lord, through the President and Prophet of the Church, gives a revelation permitting him to take more. Without such a revelation it would be sinful, according to the Book of Mormon, which this Church are required to obey. Hence, the Book of Mormon is somewhat more strict than the Bible; for there is nothing in the Bible that limits mankind to one wife, but the Book of Mormon does absolutely forbid a man to have more than one wife, unless God shall command otherwise.

Now in the early rise of this church, the Lord gave no command unto any of His servants authorizing them to take more than one wife, but on the contrary, said unto them that they should give heed to that which was written in the Book of Mormon; therefore, they were under the strictest obligations to confine themselves to one wife, until a commandment came to the contrary, which the Lord did not see proper to give unto any of them, until about thirteen years after the first organization of the church. The Church, therefore, are still restricted, by the severest penalties, to one wife, according to the Book of Mormon, unless in individual cases where the Lord shall, by revelation, direct otherwise.

No man in Utah, who already has a wife, and who may desire to obtain another, has any right to make any propositions of marriage to a lady, until he has consulted the President over the whole church, and through him, obtains a revelation from God, as to whether it would be pleasing in His sight. If he is forbidden by revelation, that ends the matter: if, by revelation, the privilege is granted, he still has no right to consult the feelings of the young lady, until he has obtained the

approbation of her parents, provided they are living in Utah; if their consent cannot be obtained, this also ends the matter. But if the parents or guardians freely give their consent, then he may make propositions of marriage to the young lady; if she refuse these propositions, this also ends the matter; but if she accept, a day is generally set apart by the parties, for the marriage ceremony to be celebrated. It is necessary to state, that before any man takes the least step towards getting another wife, it is his duty to consult the feelings of the wife which he already has, and obtain her consent, as recorded in the 24th paragraph of the revelation, published in first number of "The Seer."

When the day set apart for the solemnization of the marriage ceremony, has arrived, the bridegroom, and his wife, and also the bride, together with their relatives, and such other guests as may be invited, assemble at the place which they have appointed. The scribe then proceeds to take the names, ages, native towns, counties, States, and countries of the parties to be married, which he carefully enters on record. The President, who is the Prophet, Seer, and Revelator over the whole church throughout the world, and who alone holds the keys of authority in this solemn ordinance, (as recorded in the 2d and 5th paragraphs of the Revelation on Marriage,)—calls upon the bridegroom, and his wife, and the bride to arise, which they do, fronting the President. The wife stands on the left hand of her husband, while the bride stands on her left. The President then puts this question to the wife: "Are you willing to give this woman to your husband to be his lawful and wedded wife for time and for all eternity? If you are, you will manifest it by placing her right hand within the right hand of your husband." The right hands of the bridegroom and bride, being thus joined, the wife takes her husband by the left arm, as if in the attitude of walk-

ing: the President then proceeds to ask the following question of the man: Do you, brother, (*calling him by name,*) take sister, (*calling the bride by her name,*) by the right hand, to receive her unto yourself, to be your lawful and wedded wife, and you to be her lawful and wedded husband, for time and for all eternity, with a covenant and promise, on your part, that you will fulfil all the laws, rites, and ordinances, pertaining to this holy matrimony, in the new and everlasting covenant, doing this in the presence of God, angels, and these witnesses, of your own free will and choice?" The bridegroom answers, yes. The President then puts the question to the bride: "Do you, sister, (*calling her by name,*) take brother, (*calling him by name,*) by the right hand, and give yourself to him, to be his lawful and wedded wife for time and for all eternity, with a covenant and promise, on your part, that you will fulfil all the laws, rites, and ordinances, pertaining to this holy matrimony, in the new and everlasting covenant, doing this in the presence of God, angels, and these witnesses, of your own free will and choice?" The bride answers, yes.

The President then says, "In the name of the Lord Jesus Christ, and by the authority of the Holy Priesthood, I pronounce you legally and lawfully husband and wife for time and for all eternity; and I seal upon you the blessings of the holy resurrection, with power to come forth in the morning of the first resurrection, clothed with glory, immortality, and eternal lives; and I seal upon you the blessings of thrones, and dominions, and principalities, and powers, and exaltations, together with the blessings of Abraham, Isaac, and Jacob; and say unto you, be fruitful, and multiply, and replenish the earth, that you may have joy and rejoicing in your posterity in the day of the Lord Jesus. All these blessings, together with all other blessings pertaining to the new and everlasting covenant, I seal upon your heads, through your faithfulness unto the end, by the authority of the Holy Priesthood, in the name of the Father, and of the Son, and of the Holy Ghost, Amen." The scribe then enters, on the general record, the date and place of the marriage, together with the names of two or three witnesses who were present.

(To be continued.)

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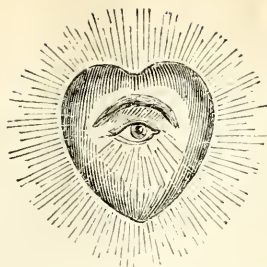
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SEER.

ALL YE INHABITANTS OF THE WORLD, AND DWELLERS ON THE EARTH, SEE YE, WHEN HE
LIFTETH UP AN ENSIGN ON THE MOUNTAINS.—*Isaiah* xviii, 3.

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FIGURE AND MAGNITUDE OF SPIRITS.

Both animals and vegetables consist of two substances very different in their nature, viz.: body and spirit. The body is composed of different kinds of matter, such as oxygen, hydrogen, nitrogen, carbon, lime, &c. These, united or chemically combined, form, in animals, flesh, bones, arteries, veins, nerves, muscles, sinews, skin, and all the various parts of the animal tabernacle; and these parts, being properly organized, form the physical peculiarities which distinguish the species. By a combination and organization of the above elements, the roots, trunks, branches, leaves, &c., of trees and other vegetables are formed. Connected with these corporeal bodies composed of the coarser materials of nature, there is another material substance called spirit, of a more refined nature, possessing some properties in common with other matter, and other qualities far superior to other matter. Vegetable and animal life is nothing more nor less than vegetable and animal spirit. The spirit of a vegetable is in the same image and likeness of its tabernacle, and of the same magnitude, for it fills every part thereof. It is capable of existing in an organized form before it enters its vegetable

house, and also after it departs from it. If the spirit of an apple tree were rendered visible when separated from its natural tabernacle, it would appear in the form, likeness, and magnitude of the natural apple tree; and so it is with the spirit of every other tree, or herb, or blade of grass—its shape, its magnitude, and its appearance, resemble the natural tabernacle intended for its residence. It is the organized spirit that manifests life; it is the spirit that animates the vegetable, that causes it to grow, that shapes its different parts, that preserves it from decaying, that enables it to bud and blossom and bring forth seed. When the spiritual vegetable withdraws, the natural one decays and returns to its original elements; but its spirit, being a living substance, remains in its organized form, capable of happiness in its own sphere, and will again inhabit a celestial tabernacle when all things are made new. The spirits of fish, birds, beasts, insects, and of man, are in the image and likeness of their natural bodies of flesh and bones, and of the same magnitude, filling every part of the same. It is this spiritual substance, and not the body, that sees, hears, tastes, smells, feels, thinks, enjoys, suffers, and mani-

feats every other affection or passion characteristic of the animal creation. It is this self moving, powerful substance that quickens, animates, and moves the natural body—that forms and fashions every part—that preserves the organization from decay and death. None of the spirits of the whole animal creation are disorganized by the death of the body, but are capable of feeling, thinking, moving, enjoying, suffering, out of the body as well as in it. They are eternal, and will exist forever, capable of joy and happiness.

The spirits of both vegetables and animals are invisible to the natural eye; we, therefore, do not know or comprehend their nature as perfectly as we do many other substances which are more directly tangible to our senses; for this reason Solomon inquires, “Who knoweth the spirit of man that goeth upward, and the *spirit of the beast* that goeth downward.”—Eccles. iii. 31. By this passage Solomon shews plainly that the beast has a spirit as well as man.

That vegetables as well as animals have spirits, is clearly shown from the fact that they have capacities for joy and rejoicing. The Psalmist says, “Let the field be joyful, and all that is therein: then shall all the trees of the wood, rejoice before the Lord: for He cometh, for he cometh to judge the earth.”—Psalm xcvi, 12, 13. As “all that is in the field,” and “all the trees of the wood, rejoice,” we are compelled to believe that every vegetable, whether great or small, has a living, intelligent spirit capable of feeling, knowing, and rejoicing in its sphere. One of the inspired writers informs us that the animal creation are endowed with great wisdom. He says, “There be four things which are little upon the earth, *but they are exceeding wise*: the ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh

hold with her hands, and is in kings’ palaces.”—Prov. xxx, 24—28. John heard the whole animal creation praising God and making use of intelligent language. He declares that “every creature which is in Heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the lamb forever and ever.”—Rev. v, 13. From these passages we learn that every fowl and fish, beast and creeping thing, will be in the possession of great wisdom and knowledge; they will know about God and His throne, and about the Lamb, and they will talk, in an intelligent manner, about His “honour, and glory, and power.” Now they could not possess wisdom, knowledge, language, and understanding, concerning the attributes of God and of His Son, unless they have an intelligent mind or spirit as well as man.

Having proved that each individual of the vegetable and animal kingdom contains a living spirit, possessed of intelligent capacities, let us next inquire concerning the shape or form of these spirits, as represented in various parts of the Scriptures. The immaterialist considers all spiritual substance to have neither form, nor magnitude, nor any relation to space or duration.* We shall not attempt in this article to refute these absurd notions, but shall assume that all spiritual substance is material, having form and magnitude, and all the essential properties of other matter; and that in addition to these, it possesses the capacities of intelligence and self motion.

That the form of the spirit is in the likeness of the tabernacle, is evident from the description of the spirit of Samuel, which appeared to Saul, and conversed with him. The spirit of Samuel was first seen by the woman

* See my treatise on the Absurdities of Immaterialism.

with whom Saul was conversing. "And when the woman saw Samuel, she cried with a loud voice : and the woman spake to Saul, saying, Why hast thou deceived me ? for thou art Saul. And the king said unto her, Be not afraid : for what sawest thou ? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What FORM is he of ; And she said, an old man cometh up, and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground and bowed himself."—1 Sam. xxviii, 12—14. It will be perceived that the form of Samuel's spirit was that of "an old man," "covered with a mantle." Now this could not have been Samuel's body, for that was mouldering in the grave ; therefore it must have been his spirit. From the form which this spirit had, Saul was enabled to "*perceive that it was Samuel.*" Saul, after bowing down to the ground with reverence before Samuel, entered into conversation with him ; and Samuel prophesied unto him, and told him what should befall Israel, and that he and his sons should be slain the next day and come into the spiritual world with him.

When the three Hebrews were cast into the fiery furnace, Nebuchadnezzar was astonished, "and said, Lo ! I see four men loose, walking in the midst of the fire, and they have no hurt ; and the FORM of the fourth is like unto the Son of God."—Dan. iii, 25. This fourth personage walking in the fire, must have been the spiritual body of the Son of God, or some other spiritual body resembling him in form. The form of this spiritual body resembles also the form of man, hence he exclaimed, "I see four men loose."

The revelator, John, saw the spirits of the martyrs, which he describes as follows :—"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held ; and they cried with

a loud voice saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth ? And white robes were given unto every one of them ; and it was said unto them, that they should rest yet for a little season until their fellow servants and their brethren, that should be killed as they were, should be fulfilled."—Rev. vi, 9—11. These spirits must have had form, or John could not have seen them : they were capable of speaking with a loud voice, and of wearing white robes. If a spirit have no form, it could neither speak nor wear clothing. We have already seen that the spirit of Samuel was clothed with a mantle, while those that John saw, had white robes given to them. These passages prove that the spirits of men are in the shape or image of the fleshly tabernacle, and that the spirit of the Son of God, before he took upon himself flesh, did resemble man, and was in the likeness or shape of his fleshly body, into which he afterwards entered.

The shape or form of the spirits of beasts is in the image of their natural bodies. When Elijah was escorted to heaven, he had the honour of riding in a chariot drawn by horses.—2 Kings, ii, 11, 12. When the king of Syria sent horses and chariots, and a great host, to take Elisha, the prophet, and carry him a prisoner into the Syrian army, the servant of the prophet, seeing his master surrounded by such a formidable host, was very much alarmed for his safety, and cried out, "Alas my master ! how shall we do ? And he answered, Fear not : for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw ; and, behold, the mountain was full of HORSES and chariots of fire round about Elisha."—(2 Kings, vi, 15, 17.) These horses shone with the brilliancy of fire. They were spiritual horses, under the management and

control of an army of spirits riding in chariots. These spirits of horses must have been in the same shape as the natural bodies of horses, or else they would not have been recognised as belonging to that species of animals. They were exceedingly numerous, so that "*the mountain was full*" of them.

John says, "I saw Heaven opened, and behold a WHITE HORSE; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war." "And the armies which were in Heaven followed Him upon WHITE HORSES, clothed in fine linen, white and clean."—Rev. xix. 11, 14. Thus, we perceive that the Son of God, himself, and all the armies of Heaven, occasionally ride on horseback; and, therefore, there must be thousands of millions of horses in Heaven; and as no horses, pertaining to this earth, had then received a resurrection, these, doubtless, were the spiritual bodies of horses whose natural bodies had returned to the dust.

As we have proved, that the spirits of men, and of horses, and of all manner of beasts, and of creeping things, and of birds, are in the shape of their mortal tabernacles, it is reasonable to infer, analogically, that the spirits of grass, of herbs, and of trees, are in the form of the natural bodies of the respective vegetables which they once inhabited; and that those vegetables which are now living, are inhabited by living spirits in the form of themselves.

All spirits have *magnitude*, as well as form, which can be clearly shown from the Scriptures. Those passages that have been already quoted, proving that spirits have form, also prove that they have magnitude. The Spirit of Samuel, as seen by Saul, and the spirit of the Son of God, walking in the fiery furnace, were, both, of the size of men. The spirits of horses, beasts, birds, and creeping things, were, not only of the shape of their respective natural bodies, but were evidently of the same size as those bodies when full grown; otherwise they would have been represented,

as infants, instead of men—as colts, instead of horses, &c.

The tabernacles of both animals and vegetables continue to grow or increase in size, until they attain to the original magnitude of their respective spirits, after which the growth ceases. When the spirit first takes possession of the vegetable or animal seed or embryo, it contracts itself into a bulk of the same dimension as the seed or tabernacle into which it enters: this is proved from the fact, that the spiritual body of the Son of God, seen by Nebuchadnezzar, was of the size of man, and yet this same spiritual body was afterwards sufficiently contracted to enter into, and to be wholly contained within an infant tabernacle. In like manner, every other spirit, whether vegetable or animal, is of the full size of the prospective tabernacle, when it shall have attained its full growth; and therefore, when it first enters the same, it must, like the spiritual body of the Son of God, be greatly diminished from its original dimensions. Spirits, therefore, must be composed of substances, highly elastic in their nature, that is, they have the power to resume their former dimensions, as additional matter is secreted for the enlargement of their tabernacles. It is this expanding force, exerted by the spirit, which gradually develops the tabernacle as the necessary materials are supplied.

When the limb of a tree or of an animal is severed from the main body, the spirit occupying that limb, is not severed from the other parts of the spirit, but immediately contracts itself into the living portions of the body, leaving the limb to decay. The contraction of spiritual bodies is still further proved from the fact that a legion of wicked spirits actually huddled themselves together in the tabernacle of one man. These wicked spirits, being fallen angels, were actually in the shape and size of the spirits of men; therefore, they must have been exceedingly contracted to have all entered one human body.

THE PRE-EXISTENCE OF MAN.

(Continued from page 25.)

23. The celestial beings who dwell in the Heaven from which we came, having been raised from the grave, in a former world, and having been filled with all the fulness of these eternal attributes, are called Gods, because the fulness of God dwells in each. Both the males and the females enjoy this fulness. The celestial vegetables and fruits which grow out of the soil of this redeemed Heaven, constitute the food of the Gods. This food differs from the food derived from the vegetables of a fallen world; the latter are converted into blood, which circulating in the veins and arteries, produces flesh and bones of a mortal nature, having a constant tendency to decay: while the former, or celestial vegetables, are, when digested in the stomach, converted into a fluid, which, in its nature, is spiritual, and which, circulating in the veins and arteries of the celestial male and female, preserves their tabernacles from decay and death. Earthly vegetables form blood, and blood forms flesh and bones; celestial vegetables, when digested, form a spiritual fluid, which gives immortality and eternal life to the organization in which it flows.

24. Fallen beings beget children whose bodies are constituted of flesh and bones, being formed out of the blood circulating in the veins of the parents. Celestial beings beget children composed of the fluid which circulates in their veins, which is spiritual, therefore their children must be spirits, and not flesh and bones. This is the origin of our spiritual organization in Heaven. The spirits of all mankind, destined for this earth, were begotten by a father, and born of a mother in Heaven, long anterior to the formation of this world. The personages of the father and mother of our

spirits, had a beginning to their organization, but the fulness of truth (which is God) that dwells in them, had no beginning; being "from everlasting to everlasting."—(Psalm xc. 2.)

25. In the Heaven where our spirits were born, there are many Gods, each one of whom has his own wife or wives which were given to him previous to his redemption, while yet in his mortal state. Each God, through his wife or wives, raises up a numerous family of sons and daughters; indeed, there will be no end to the increase of his own children; for each father and mother will be in a condition to multiply for ever and ever. As soon as each God has begotten many millions of male and female spirits, and his Heavenly inheritance becomes too small to comfortably accommodate his great family, he, in connection with his sons, organizes a new world, after a similar order to the one which we now inhabit, where he sends both the male and female spirits to inhabit tabernacles of flesh and bones. Thus each God forms a world for the accommodation of his own sons and daughters, who are sent forth in their times and seasons and generations to be born into the same. The inhabitants of each world are required to reverence, adore, and worship their own personal father, who dwells in the Heaven which they formerly inhabited.

26. When a world is redeemed from its fallen state, and made into a Heaven, all the animal creation are raised from the dead, and become celestial and immortal. The food of these animals is derived from the vegetables, growing on a celestial soil; consequently, it is not converted into blood, but into spirit, which circulates in the veins of these animals; therefore, their offspring will be spiritual bodies, in-

stead of flesh and bones. Thus the spirits of beasts, of fowls, and of all living creatures, are the offspring of the beasts, fowls, and creatures which have been redeemed or raised from the dead, and which will multiply spirits according to their respective species, forever and ever.

27. As these spiritual bodies, in all their varieties and species, become numerous in Heaven, each God will send those under his jurisdiction to take bodies of flesh and bones on the same world to which he sends his own sons and daughters. As each God is "The God of the spirits of all flesh," pertaining to the world which he forms; and as he holds supreme dominion over them in Heaven, when he sends them into a temporal or terrestrial world, he commits this dominion into the hands of his sons and daughters, which inhabit the same.

28. When the world is redeemed, the vegetable creation is redeemed and made new, as well as the animal; and when planted in a celestial soil, each vegetable derives its nourishment therefrom; and the fluid, thus derived, circulates in the pores and cells of the vegetable tabernacle, and preserves it from decay and death; this same fluid, thus circulating, forms a spiritual seed, which, planted, grows into a spiritual vegetable; this differs from the parent vegetable, in that it has no tabernacle. This is the origin of spiritual vegetables in Heaven. These spiritual vegetables are sent from Heaven to the terrestrial worlds, where, like animals, they take natural tabernacles, which become food for the sustenance of the natural tabernacles of the animal creation. Thus the spirits of both vegetables and animals are the offspring of male and female parents which have been raised from the dead, or redeemed from a fallen condition, with the world upon which they dwelt.

29. The number of the sons and daughters of God, born in Heaven before this earth was formed, is not

known by us. They must have been exceedingly numerous, as may be perceived by taking into consideration the vast numbers which have already come from Heaven, and peopled our planet, during the past six thousand years. The amount of population now on the globe, is estimated in round numbers at one thousand million. If we take this estimation for the average number per century, during the seven thousand years of its temporal existence, it will amount to seventy thousand millions. During the early age of the world, there were many centuries in which the amount of population would fall short of this average; but during the Millennium, or the last age of the world, the population will, probably, far exceed this average. Seventy thousand million, therefore, is a rough approximation to the number of inhabitants which the Lord destined to dwell in the flesh, on this earth. It will be seen from this estimation, that about seventy thousand million sons and daughters were born in Heaven, and kept their first estate, and were counted worthy to have a new world made for them, wherein they were permitted to receive bodies of flesh and bones, and thus enter upon their second estate.

30. It must be remembered, that seventy thousand million, however great the number may appear to us, are but two-thirds of the vast family of spirits who were begotten before the foundation of the world: the other third part of the family did not keep the first estate. Add to seventy thousand million, the third part which fell, namely, thirty-five thousand million, and the sum amounts to one hundred and five thousand million, which was the approximate number of the sons and daughters of God in Heaven before the rebellion which broke out among them.

31. If we admit that one personage was the Father of all this great family, and that they were all born of the same Mother, the period of time intervening between the birth of the oldest and the

youngest spirit must have been immense. If we suppose, as an average, that only one year intervened between each birth, then it would have required over one hundred thousand million of years for the same Mother to have given birth to this vast family. The law regulating the formation of the embryo spirit, may, as it regards time, differ considerably from the period required for the formation of the infant tabernacle of flesh. Should the period between each birth, be one hundred times shorter than what is required in this world, which is very improbable, it would still require over one thousand million of years to raise up such a numerous progeny. But as heavenly things are, in many respects, typical of earthly, it is altogether probable that the period required for the formation of the infant spirit, is of the same length as that required in this world for the organization of the infant tabernacle.

32. If the Father of these spirits, prior to his redemption, had secured to himself, through the everlasting covenant of marriage, many wives, as the prophet David did in our world, the period required to people a world would be shorter, within certain limits, in proportion to the number of wives. For instance, if it required one hundred thousand million of years to people a world like this, as above stated, it is evident that, with a hundred wives, this period would be reduced to only one thousand million of years. Therefore, a Father, with these facilities, could increase his kingdoms with his own children, in a hundred fold ratio above that of another who had only secured to himself one wife. As yet, we have only spoken of the hundred fold ratio as applied to his *own* children; but now let us endeavour to form some faint idea of the multiplied increase of worlds peopled by his *grandchildren*, over which he, of course, would hold authority and dominion as the Grand Patriarch of the endless generations

of his posterity. If, out of the whole population of the first redeemed world, only one million of sons were redeemed to the fulness of all the privileges and glory of their Father, they in their turn, would now be prepared to multiply and people worlds, the same as their Father, being made like him and one with him. While their Father, therefore, was peopling the second world, these million of redeemed sons would people one million of worlds. Each of these worlds would be redeemed and glorified, and become celestial worlds or heavens. Thus there would be the "Heaven of Heavens" inhabited by the Grand Patriarch and those of the same order with him; secondly, there would be the two redeemed worlds or heavens inhabited by his children; and, thirdly, there would be the one million of heavens inhabited by his grandchildren. We have only estimated, as yet, the second generation of worlds. If the estimate be carried still further in the same ratio, it will be found that the number in the third generation amounts to one billion three million and three worlds. The fourth generation would people over a trillion, and the fifth over a quadrillion of worlds; while the one-hundredth generation would people more worlds than could be expressed by raising one million to the ninety-ninth power. Any mathematician who is able to enumerate a series of 595 figures, will be able to give a very close approximation to the number of worlds peopled by the descendants of one Father in one hundred thousand million of years, according to the average ratio given above. Now this is the period in which only one world could be peopled with one wife. While the Patriarch with his hundred wives, would multiply worlds on worlds, systems on systems, more numerous than the dust of all the visible bodies of the universe, and people them with his descendants to the hundredth generation of worlds; the other, who had only secured to himself one wife,

would, in the same period, just barely have peopled one world.

33. Each father gives laws to his family, adapted to the degree of knowledge which they possess. The laws given to impart the ideas of right and wrong to infant spirits, are of a more simple nature than those ordained for the government of spirits after they have acquired this knowledge. Each law has its appropriate penalty affixed, according to the nature of the law and the amount of knowledge possessed by the beings whom it is intended to govern. The penalties or chastisements upon infant or youthful spirits, while learning to distinguish between virtue and vice, are not as severe as those inflicted upon disobedient spirits who have already acquired these ideas. After having learned the nature of right and wrong in some things, laws will be given teaching them their duties towards their parents and towards each other as brother and sister spirits, and towards the angels who are servants to their parents, and towards other Gods and their children and servants who reside in the same heaven. Also, some spirits will be many thousand years older than others; and, therefore, if they have been diligent in observing the laws given to them, they will be far more intelligent than their younger brethren. For instance, Jesus, being "the First born of every creature," would have many millions of years experience in advance of his younger brethren, providing that they were all begotten by the same Father. Now those that were born soon after Him, would have nearly the same amount of experience. And it is reasonable to suppose that these spirits would be divided into classes, according to their age and the knowledge they had gained through obedience to the laws of their father, and that lessons of instruction would be imparted to each class, and still higher laws be unfolded, to govern them, and that as their knowledge increased, so would their responsibilities also increase.

34. The period of time required to educate spirits seems to have been of far greater duration than the period allotted to us in our second estate. Some of the older spirits must have existed millions of years in their first estate, before they were privileged to enter this world. Now during this vast period they must have had ample opportunity of becoming deeply learned in all the laws of spiritual existence. Dwelling in the presence of their Father, and having access to all His servants, the angels, and the privileges of associating with all the Gods who resided in the same Heaven, and who were of the same order as their Father, they must have had facilities for acquiring information far beyond anything enjoyed in this probation. In that high and heavenly school they had the opportunities of inquiring of their Father all about the elements of which the worlds were constructed, and how these elements acted upon one another, and concerning all the infinity of laws which had been given to govern them in their action, their combinations, their unions, and their organizations; and in fine, they must have been instructed in all the art and science of world-making.

35. There were some things, however, which these spirits could not learn while they remained in their first estate; they could not learn the feelings and sensations of spirits embodied in tabernacles of flesh and bones. An idea of these feelings and sensations could not be imparted to them by teaching, nor by any other means whatsoever. No power of language or signs could give them the most distant idea of them. An idea of those feelings and sensations can only be obtained by actual experience. They might be described to them for millions of ages, and yet without being placed in a condition to experience them for themselves, they never could form any ideas concerning them. This may be illustrated by supposing an infant to be born in a dungeon where not the

least ray of light was ever permitted to enter. This infant might grow up to manhood, with the organs of vision perfect, but he would have no idea whatever of the sensation of seeing—he could form no conception of light, or of the beauty of the various colours of light: though this sensation might be described to him for one hundred years, yet no power of language could convey to him the faintest idea of red,

or green, or blue, or yellow, or of anything else connected with the sensations produced by light. These feelings could only be learned by actual experience; then, and not till then, would he know anything about it. So, likewise, there are many feelings and sensations arising from the intimate connexion of spirits with flesh and bones, that can only be learned by experience.

(To be continued.)

CELESTIAL MARRIAGE.

(Continued from page 32.)

In the Revelation on Marriage, we are informed that there is never but one man on the earth at the same time who holds the keys to minister the ceremony of marriage for time and for all eternity, and to seal the same on earth with authority, so that it may be acknowledged and sealed in heaven. The keys of authority are conferred by revelation, and by the holy anointing, upon the Prophet, Seer, and Revelator of the Church, who is the President over all the Saints throughout the world. In cases where it is inconvenient for him to attend, he has the authority to appoint others to officiate in his stead. But in all cases of this nature, he must be consulted by the parties, and his sanction be obtained.

When a man who has a wife, teaches her the law of God, as revealed to the ancient patriarchs, and as manifested by new revelation, and she refuses to give her consent for him to marry another according to that law, then it becomes necessary for her to state before the President the reasons why she withholds her consent: if her reasons are sufficient and justifiable, and the husband is found in the fault or in transgression, then he is not permitted to take any step in regard to obtaining another. But if the wife can show no good reason why she refuses to comply with the law which

was given unto Sarah of old, then it is lawful for her husband, if permitted by revelation through the Prophet, to be married to others without her consent, and he will be justified, and she will be condemned, because she did not give them unto him, as Sarah gave Hagar unto Abraham, and as Rachel and Leah gave Bilhah and Zilpah to their husband, Jacob.

It is the duty of a man who takes another wife, to look after her welfare and happiness, and to provide for her the comforts of life the same as for the first; for the Scripture, in speaking of such a man, says, "If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish."—Exodus xxi, 10.

There is no particular rule, as regards the residence of the different branches of a family. It is very frequently the case that they all reside in the same dwelling, and take hold, unitedly and with the greatest cheerfulness, of the different branches of household or domestic business, eating at the same table, and kindly looking after each other's welfare, while the greatest peace and harmony prevail year after year. Their children play and associate together with the greatest affection as brothers and sisters; while each mother apparently manifests as much kindness and tender

regard for the children of the others, as for her own. And morning and evening, when the husband calls together his family to worship the Lord and call upon his name, they all bow the knee, and, with the greatest union of feeling, offer their devotions to the Most High.

It is sometimes the case that the husband provides for his wives separate habitations, as Jacob did for his four wives, each of whom had a separate tent.—See Genesis xxxi, 33. Where all the wives are equally faithful, the husband generally endeavours to treat them all without partiality.

Jealousy is an evil with which the Saints in Utah are but seldom troubled: it is an evil that is not countenanced by either male or female; and should any indulge such a passion, they would bring a disgrace and reproach upon themselves which they could not easily wipe away. And indeed, it is very rare that there are any causes for jealousy; for the citizens of that Territory think more of their virtue than they do of their lives. They know, that if they have any connections out of the marriage covenant, they not only forfeit their lives by the law of God, but they forfeit their salvation also. With such views resting upon the minds of both old and young, the people have the greatest of confidence in each other's integrity: they can entrust their wives and daughters, without any distrust, to the protection and care of their neighbours. Under the strict and rigid laws of virtue which prevail and are carried into general practice, wives are not in constant fear of the inconstancy of their husbands; parents are not fearful of their children being seduced and their characters being destroyed; neither are they fearful that their children will form contracts of marriage without their consent; for such a thing is not allowed in the whole territory. Such a state of things actually existing, not in theory alone, but in general practice, removes every cause for jea-

lousy, distrust, and want of confidence, and lays a broad and permanent foundation for peace and union. If a man ill-treats any one of his wives, he is looked upon as having violated the law of God, and it is difficult for him to recover from the disgrace.

There are more quarrellings, and jealousies, and disunions, and evil speakings, in one week, among two thousand families, taken at random anywhere in the United States or England, than would be seen throughout all Utah Territory in five years. And there is more unvirtuous conduct practised in one day in New York city, or Albany, or Buffalo, or Cincinnati, or St. Louis, than would be practised in Utah in a thousand generations, unless they greatly degenerated from their present standard of morals.

If the Gentile nations consider Patriarchal Matrimony "*a mote*" which has got into the Saints' eyes, let them, before they undertake to pluck it out, extricate the great beams from their own eyes; and then they will learn that what they suppose to be "*a mote*," is in reality a divine institution, which was practised, by the most holy men that ever lived in ancient times, under the sanction and approbation of the Almighty.

Tradition causes individuals and nations to "*strain at a gnat and swallow a camel*." They cry out, as though they were frightened out of their senses, because a territory practises legal and lawful matrimony after the pattern set before them in the Scriptures; but they can swallow down comparatively easy, without scarcely uttering a groan, the polluted, wretched, most filthy sinks of iniquity that prevail to an alarming extent in all the large towns, cities, and sea-ports among the Gentile nations. One such den of pollution, in ancient times, would have brought down the heaviest judgments of the Almighty upon the whole nation of Israel, until they eradicated the evil, root and branch, from their midst. Yes, even for one case

of adultery, almost the whole tribe of Benjamin were destroyed, and that, too, by the command of God. (See xix, xx, xxi, chapters of Judges.) But now, tens of thousands of public prostitutes may be found in one city such as New York, and ninety thousand in another like London, and yet the United States and England call themselves Christian nations, and pretend to worship God with all these abominations under their notice. Are the nations justified who suffer such great wickedness in their midst? Verily no.

Can any one suppose that God has changed so that he does not look upon adulterous and unvirtuous practices now with the same degree of abhorrence as he did anciently? If for one sin of this description, twenty-five thousand Benjaminites, together with their wives and little children, were destroyed by the command of God, what must be the fierce wrath and terrible judgments laid up against modern christendom, who have suffered these abominations to prevail among them, not in a few isolated cases existing for a moment, but in hundreds of thousands of cases, where public prostitutes, swarming forth from their deathly, hellish dens, like so many venomous serpents, have corrupted nations and generations for centuries and for ages?

Let this nation put these evils from their midst; let them enact strict laws to protect the virtue of the country; let the heaviest penalties be inflicted upon all public prostitutes, and upon all those who encourage the same, either by precept or example; let the priests and the people, the rulers and the ruled, clothe themselves in sackcloth and weep before the Lord for the sins of the nation, which have reached unto the heavens and cry aloud for vengeance; let them cleanse the land and wipe out of existence these soul-destroying abominations: then let them teach Utah virtue, and their precepts will be heard, and their admonitions received; then will the

valiant-hearted sons and daughters of the Mountain Territory believe that there is virtue still left in the land; and then shall the nation find favour in the sight of heaven, and rise up in strength, in power, in glorious majesty, and extend their dominions east, west, north, and south, and shall rule in triumph and everlasting honour unto the ends of the earth. But until then, let them hide their faces in shame, and blush in deep silence, at the floodgates of iniquity which pour forth their torrents of corruption and death in all parts of the land.

Why do the Saints marry for all eternity as well as for time? Because both male and female expect to have a resurrection from the dead, and wish to enjoy each other's society in the capacity of husbands and wives in the eternal worlds. Do the Saints believe that all those who have been husbands and wives in this life, will enjoy that relationship after the resurrection? No; they do not believe that any will enjoy that privilege, excepting those who have been married by the word of the Lord, and by His authority, for eternity. When a man and woman enter into matrimonial contracts, and covenant to be each other's companion until death, they have claim upon each other for this life only; when death comes, their marriage contracts and covenants expire; and in the resurrection, however much they may desire to enjoy themselves in all the endearing relationships of husband and wife, they will find that their contracts and covenants which were made for time only, give them no title to each other in eternity. Therefore, they will not be permitted under any conditions whatever to live together as husband and wife. But can they not renew their contracts and be married again in that life? No; for Jesus says, "In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." —(Matthew, xxii, 30.) Those who have not secured their marriage for

eternity, in this life, can never have it attended to hereafter; therefore if they should through faithfulness even be saved, yet they would be no higher than the angels, and would be compelled to live separately and singly, and consequently without posterity, and would become servants to all eternity for those who are counted worthy to become kings and priests, and who will receive thrones and kingdoms, and an endless increase of posterity, and inherit a far more exceeding and eternal weight of glory. Such will need myriads of servants, as their kingdoms and dominions increase; and the numbers requisite will be found among those who kept not the higher law, but still rendered themselves worthy of an inferior reward.

The first marriage we have on record, is that of our first parents. After the Lord had formed Eve, He "brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh."—(Gen. ii, 22, 24.) Here was a marriage in which the Lord in person officiated—a marriage between two immortal beings. Both Adam and Eve were so organized that death had no dominion over their bodies; they were capable of living forever and ever. Death was not in the organization; it came into the world by transgression; it was an enemy—a usurper—an evil which man brought upon himself, or as Paul says, "By one man sin entered into the world, and death by sin."—(Rom. v, 12.) If sin had not entered our world, death never would have been known in this creation; consequently our first parents would have been living this day as fresh, and as fair, and as full of all the vigour and strength of immortality, as in the morn of creation; millions of ages would have produced no effect upon their immor-

tal systems; they would have been as durable as the throne of Jehovah, and as lasting as eternity itself. Remember, then, that when the Lord gave Eve to Adam, He gave an immortal woman to an immortal man: He made them one flesh, not for time, not for any definite period of duration, not till death—for that monster was not in the creation which was then newly formed and pronounced "very good"—but He joined them in one, as one flesh, to be indissolubly united while eternal ages should roll on, or God himself endure.

But man, through disobedience, opened the gates to the enemy; death enters armed with horrible vengeance, and with a ghastly smile seats himself upon the throne of the new world, and clad with frightful majesty proclaims himself "The King of Terrors." All things feel his withering touch; all nations and generations are prostrated in the dust; ruin and desolation follow in his train; the whole creation groan beneath the grasp of his tyrant hand. Under his direful reign our first parents were banished from the presence of their Creator—were disinherited from the garden of Eden—were subjected to labour and toil to procure food from the ground cursed for man's sake. The seeds of death were combined with the very soil; they organized themselves in every vegetable; they were mixed in all species of food derived from the ground; all the animal creation, with man himself, partook thereof; and death thus took a firm hold upon every living being; the immortal bodies of Adam and Eve received the fatal curse—they yielded—they sank—they died—their bodies returned to dust.

But what was lost by the fall, was restored through Jesus Christ. Did the original sin bring a curse upon the earth? The atonement redeems from that curse, and restores this creation to its primeval beauty, goodness, and glory. Did that sin tear asunder body and spirit, destroy the immortal workman-

ship of the Creator, prostrate it low in the dust? The redemption which is in Christ will restore "bone to bone," limb to limb, and joint to joint; while flesh, sinews, and skin, will be restored to their original position; the spirit be restored to its body, and the body be restored to immortality. Did death tear asunder husband and wife, divorce that which God had joined together as "one flesh," immortal and eternal in its nature? The atonement of Christ will repair the breach, will restore the immortal Eve to the immortal Adam, will join them again as one flesh, never more to be separated, and will again let the lawful husband enjoy the society of his lawful wife.

This restoration of Eve to Adam in the resurrection will require no new ceremony of marriage; for they were never legally divorced; the fall was not a divorce, for they lived for centuries in their mortal state as husband and wife; the death of the body was not a divorce, but only a separation for a season; consequently, they were husband and wife in the spiritual state between death and the resurrection: there is nothing connected with the resurrection which is calculated to divorce; on the contrary, the resurrection, instead of being a divorcing or separating power, is a restoring or uniting power: therefore, Adam and Eve will not need to be married after the resurrection, for there never will be one moment, from the time of their marriage in the Garden of Eden to the endless ages of eternity, that they will cease to be legally husband and wife.

If the Lord had waited until after the fall before he solemnized the marriage of our first parents, and then had joined them as husband and wife only until death; when the time run out and death came, the marriage contract would have been no longer binding, and they would have ceased from that moment to be lawfully husband and wife; and as there is no marrying after the resurrection, they would have remained to all eternity in a single state.

If the Lord should fail to restore to Adam his wife after the resurrection, then the redemption through Christ would not be as broad as the fall. That which was joined as "one flesh" by the Lord himself, was put asunder, but not divorced by the enemy death; if Christ does not restore that which the enemy has taken away, then the redemption is incomplete; then death would have greater power than He who holds the "keys of death," which would be unscriptural and absurd. Christ has power over the devil, and the devil has power over death. (See Heb. ii, 14.) And Christ will destroy the works of the devil from the earth, and death and hell will be banished to the lake of fire and brimstone; and our first parents, being delivered from these enemies, will be as immortal as they were on their bridal day.

The union of these two immortal beings in the marriage covenant, was for the purpose of lawfully multiplying their species; for the first great command given to man was to "be fruitful, and multiply and replenish the earth." And it pleased God that man should obey this important command only through the marriage ordinance. All other associations of the sexes, as we have already proved, were, under the severest penalties, forbidden. It must be recollected that when this great command was given, and when they were joined as one flesh for the purpose of obeying it, they were immortal both body and spirit. They did not obey this command while in their immortal state; they fell from immortality to mortality, after which they began to multiply their fallen species upon the earth. If they had complied with the command before the fall, it would have been impossible for them to have raised up children of mortal flesh and bones, subject to death. Mortal children could not spring from immortal parents.

Is it possible for immortal beings to multiply? If it is not, then why did

God give such a command to the immortal male and female? It may be said that they fulfilled the design embraced in the command after they through transgression became mortal: but did God command them to sin, and fall, and become mortal, in order to raise up mortal posterity, that the first command might be obeyed and made honourable? Would He command them to disobey one law in order to keep another? If they could not have multiplied while immortal, it was absolutely necessary that they should break one law to obey another. But, on the other hand, if they could have multiplied while immortal, then their posterity would of necessity have been immortal also; otherwise, death would have entered the world without sin, which no one for a moment could believe. Who then cannot easily see that the very existence of mortal man on this earth depended on the fall? Who so dull of apprehension that he cannot perceive that if our first parents had not fallen, we, as mortal beings, could have had no existence? Mortal children of flesh and blood could not have been born.

After our first parents had become fallen, and consequently mortal, it was impossible for them to obey the command to multiply, as immortal beings, and raise up immortal children. It is true, they could offer a substitute of a mortal posterity, subject to death, instead of an immortal one; but would the Lord accept such a substitution, as sufficient to answer the ends of the great command given to them as immortal beings? Would He consider the command honoured and fulfilled, by being presented with a fallen, deathly, corrupt, mortal race, instead of an immortal, heavenly race, blooming in all the freshness of eternal life? If God will not be satisfied with such a substitution, would it be anything more than reasonable that He should devise a plan by which our first Parents could be restored to immortality, and to the earth, and again be

placed in a condition to multiply their species as immortal beings? Can they ever obey that law, so as to answer the end and design for which it was given, unless they shall, as immortal beings, "Multiply and Repplenish the earth" with an immortal posterity? God will not suffer the fall of man to thwart the great and eternal purpose he had in view in that command. The redemption through Christ was intended to restore both male and female to immortality, that what they lost by the fall might be regained. If the fall deprived them of the power of raising up an immortal posterity, the redemption will restore that privilege, or else it will be incomplete. Adam must, therefore, have restored to him his beloved wife—his immortal Eve; and they must be placed upon the New Earth, redeemed from the effects of their transgression, where they will "Multiply and Repplenish" the same with immortal children—as they were commanded to do in the first place, but failed, because of transgression. Thus will God show to all his creations, that the enemy has not defeated His designs and purposes, but that they will all be fulfilled and accomplished, and that the Devil, who sought to overthrow them, has, himself, been defeated and banished from this creation into his own place.

If our first Parents were married for eternal ages, for the purpose of multiplying an immortal offspring, we cannot for one moment suppose that there will ever a period arrive throughout all future duration, when they will cease to obey this command. Hence their own sons and their own daughters, aside from their grandchildren, will be as numerous as the dust of the earth, or in other words, there will be no end to their increase. At the average rate of one per year, in a thousand million of years, they would people an earth as large as this, with their own sons and daughters: and if we let our minds stretch still further

into the future ages of eternity, we can say with confidence, that the period will arrive when their own children, without reckoning their (the childrens') descendants, will be sufficiently numerous to people as many worlds as have been discovered by the aid of the most powerful telescopes; and we can say of them, that "Of the increase of their government," or of their kingdoms, "there will be no end."

But was the command to multiply limited to our first Parents? No; it extended to their posterity also. If the command required immortal Parents to multiply, it surely would require the same things of the children; but it may be said, that through the transgression of the Parents the children are born mortal, and therefore, that they have not the privilege of raising up an immortal posterity. But it must be recollected, that the same sin which prevents the children, also prevented the first parents from fulfilling that command; and the same redemption which redeems the parents, also redeems the children, and restores them all to immortality. Therefore, if the children have been married for eternity, as well as for time, by the authority of God, the same as their first Parents were, they will, with them, raise up, after the resurrection, an endless posterity of immortal beings. In this manner, the children, as well as the parents, are placed in a redeemed condition, wherein they can eternally obey the command to multiply.

But those who do not, in this life, enter into the eternal covenant of marriage, after the pattern set by the first immortal pair, can never obey the first great command. If any shall say that they obey that in this life, to them we reply, that a fallen, corrupt, mortal posterity, will never be accepted, as sufficient to answer the ends of that great law which was given to man in his immortal state. Immortal beings only can obey that law acceptably, according to the real design and purpose

which the Lord had in view. They, therefore, who enter not into the everlasting covenant of marriage, can never obey that law; and because they have not placed themselves in a condition to obey it, they will find in the resurrection, that they have no lawful companions, and cannot enjoy the same fulness of glory as their first Parents, and as others who have been joined by the Lord eternally as one flesh. They, therefore, must be numbered with the angels who do not keep the law; while those who do keep it, will sit upon thrones of judgment and will judge those angels and make them their servants, and they shall serve them throughout endless generations forever and ever, for angels have no power to enlarge themselves by an increase of posterity. But to those who keep the law through the eternal covenant of marriage, shall honor, and glory, and dominion, and eternal lives, be added, to endless ages in worlds without end. By such shall worlds be peopled with their own sons and daughters; and their eternal kingdoms shall be multiplied as the stars of Heaven, which no man can number. By such shall God be glorified in the continuation of His works, in the extension of the Universe, in the redemption and glorification of worlds, and in the increase of intelligent, immortal, Godlike beings who inherit all the fulness of His own great perfections.

No uninspired man has authority from God to join together the male and female in the marriage covenant. Marriage is an ordinance of God, and we read that "what God hath joined together, let no man put asunder."—Matthew xix, 6. Where man usurps authority to officiate in the ordinance of God, and joins together the sexes in marriage, such unions are illegal in the sight of God, though they may be legal according to the laws and governments of men. The power to officiate in the ordinances of God has not been upon the earth since the great apostacy, until the present century. Something

like seventeen centuries have passed away since the authority was lost on the eastern hemisphere to administer in any of the ordinances of God. During that long period marriages have been celebrated according to the customs of human governments, by uninspired men, holding no authority from God; consequently, all their marriages, like their baptisms, are illegal before the Lord. Point out to us a husband and wife that God has joined together, from the second century of the christian era until the nineteenth, if any can. Such a phenomenon cannot be found among Christians or Jews, Mahometans or Pagans. All are without prophets or inspired men—all are without divine authority: none have had power to seal on earth the marriage covenant, that it might be sealed in heaven; none during that long period have heard the voice of the Lord commanding them to officiate in those sacred ordinances.

Marriages, then, among all nations,

though legal according to the laws of men, have been illegal according to the laws, authority, and institutions of Heaven. All the children born during that long period, though legitimate according to the customs and laws of nations, are illegitimate according to the order and authority of Heaven. Those things which are performed by the authority of men, God will overthrow and destroy, and they will be void and of no effect in the day of the resurrection. All things ordained of God, and performed and sealed by His authority, will remain after the resurrection. That which is of man, will be of no force or authority after death: that which is of God, will endure forever. Republics and kingdoms, thrones and empires, principalities and powers, and all things else of human origin, shall be cast down and destroyed, and vanish away like "the dream of a night vision;" but all things sealed on earth and in Heaven, shall abide forever and have no end.

(To be continued.)

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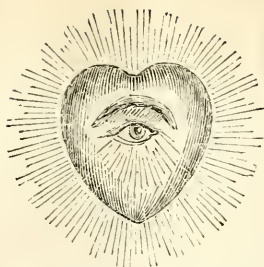
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THE



SEER.

ALL YE INHABITANTS OF THE WORLD, AND DWELLERS ON THE EARTH, SEE YE, WHEN HE
LIFTETH UP AN ENSIGN ON THE MOUNTAINS.—*Isaiah xviii, 3.*

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THE PRE-EXISTENCE OF MAN.

(Continued from page 41.)

36. There are two different kinds of knowledge: one kind is obtained from reason and reflection, of which self-evident truths are the foundation; the other kind is gained by sensation or experience. The ideas relating to the first kind are obtained by comparing truth with truth; hence they are acquired by spirits in this manner, and can be communicated to them independent of experience. The ideas of the latter kind cannot be obtained by reasoning or reflection; they can only be learned by experience. Spirits therefore, can advance to the highest degree of knowledge in some things, while in others they must remain in ignorance until they are placed in circumstances to learn them by experience. Now there are many experimental truths which are just as necessary to be learned as truths of a different nature, and without the knowledge of which an intelligent being could never be perfected in happiness and glory; hence it becomes necessary that these spirits should enter bodies of flesh and bones, that they by experience may learn things which could not be learned in the spi-

ritual state. None of these spirits are permitted to have tabernacles of flesh if they have violated the laws of their first estate and altogether turned therefrom; for if they will not abide in the laws of the spiritual state, and hold sacred the knowledge therein gained, their Father will not entrust them with the knowledge to be gained in the second estate. If they keep not the first estate, they will not be permitted to enter upon the second; and this is their torment, because they are held back and are prohibited from advancing in knowledge and glory with the rest of the family who have been faithful.

37. That there has been a rebellion among these spirits, is evident from the Scriptures. The Apostle John says, "And there appeared another wonder in Heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of Heaven, and did cast them to the earth." "And there was war in Heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and

prevailed not; neither was there place found any more in Heaven. And the great dragon was cast out, that old Serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."—(Rev. xii., 3, 4, 7, 8, 9.) The name of the being who headed this rebellion, was called, "Dragon," "Serpent," "Devil," or "Satan;" the place where the war commenced, was Heaven; the persons engaged with the Devil were "his angels," called "the stars of Heaven"; the number of Satan's army was "the third part of the stars of Heaven" or of "the angels," the other two thirds were headed by Michael: the Devil's army were banished from Heaven to the earth. Some, perhaps, may imagine that these angels were beings who had been redeemed from some former world, and afterwards rebelled; but if this were the case, they would not be evil spirits, but would be evil beings, having flesh and bones, and consequently would be unable to enter into the tabernacles of human beings; but as many of them frequently have entered into one person, it shows most clearly that they are spirits. Others, perhaps, may imagine that these fallen angels are the spirits of evil men who have died on some former world, and whose bodies have never been raised; but this conjecture would not harmonize with the plan pursued in regard to the wicked of this creation, who are all to be raised from the dead, and their spirits and bodies to be re-united; neither would it harmonize with the testimony of the Apostle Jude, who says, "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."—(Jude, verse 6.) This passage proves that fallen angels are those who were on trial in their first estate. Angels do not receive fleshly bodies until they enter their second estate, consequently those in the first

estate must be spirits. That these angels were spirits pertaining to this creation, and not to a former one, is shown from the fact, that they are reserved "in chains under darkness unto the judgment of the great day." If they had lived in a first estate, preceding the one where our spirits were on trial, then they would have been judged on a previous world, but their judgment day has not yet come, but will come at the end of the earth, or at the time when the wicked of this world are judged. If, then, they are to receive a judgment in connection with the inhabitants of this earth, they must have formed a portion of the same family in the first estate, and did not have an origin anterior to the family designed for this earth.

38. Having learned that there has been war in Heaven, let us next inquire, at what period this war ended. It is very plain that the war must have been raging in Heaven after the earth was formed; for when the Devil and his angels were cast out of Heaven, they were banished to our earth, consequently the earth was formed and in existence at the close of the war in Heaven. The Devil was on the earth at the time Adam and Eve were in the garden: it was he that lied to Eve and deceived her; hence, he is called "a liar from the beginning," or "the father of lies." Now, whether he and his angels had, at that early period, been cast out of Heaven upon the earth, is not, in the English version of the Bible, clearly revealed. If they had not at the period of the fall of Adam, already received their banishment from Heaven, the Devil must, at least, have come, by permission, to this earth, and entered into the garden; and if his expulsion had not, at that time, taken place, he would, after having accomplished his evil designs in bringing about the fall of man, have returned again to his armies in Heaven to encourage them in their unholy and malicious warfare. But from the

testimony in the revelations which God gave through Joseph Smith, the prophet, we are informed that Adam was Michael. It is reasonable, therefore, to suppose, that Michael, who headed the armies in Heaven against the Devil's forces, would continue the command until the close of the war, or until the Devil's army were banished to the earth. To have left his post, and resigned his command before the enemy was overcome, would have been only a partial victory, and the trial in the first estate would have been incomplete. Nothing short of a full discomfiture of the enemy's forces, and their banishment from Heaven, would have rendered the victory complete; nothing short of this, would have entitled them to the praise of having kept their first estate. It is plain, therefore, that the war in Heaven had ended, before Michael left Heaven and entered a body of flesh and bones under the name of Adam.

39. When did this war in Heaven commence? All the light we have upon this question is contained in modern revelations, and in those ancient revelations which have been revealed anew through Joseph the Seer. We quote the following from the Book of Abraham: "Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these, there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said, these I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him, we will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things

whatsoever the Lord their God shall command them; and they who keep their first estate, shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate, shall have glory added upon their heads forever and ever. And the Lord said, who shall I send? And one answered like unto the Son of Man, here am I, send me. And another answered and said, here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and, at that day, many followed after him. And then the Lord said, let us go down; and they went down at the beginning, and they organized and formed (that is, the Gods) the Heavens and the earth. And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the spirit of the Gods was brooding upon the faces of the water." In this divine history, we are informed that the rebellion commenced at the time that the heavenly host were counseling together, concerning the formation of this earth and the peopling of the same. The rebellion, therefore, must have been raging from the time of the holding of this grand council, until the foundations of the earth were laid, and probably too for some time after; but it must have been some time during the period between the beginning of this creation and the completion of the same, preparatory to the reception of Michael or Adam, that Satan and his army were overcome and banished to the earth. How long the period was, intervening between the time of holding the council and the beginning of this creation, is not revealed; it may have been only a very short period, or it may have been millions of years. And again, how long it was from the commencement of the creation, until Satan was

cast out, is not revealed ; because we do not know the length of time included in each day's work, pertaining to the creation ; neither do we know on which of these days or periods he was cast out.

40. The cause of Satan's rebellion is more fully described in the inspired translation of the book of Genesis, as revealed by JOSEPH the SEER. We give the following quotation : " And I, the Lord God, spake unto Moses, saying, that Satan, whom thou hast commanded in the name of mine Only Begotten,* is the same which was from the beginning ; and he came before me saying, behold me, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it : wherefore give me thine honour. But behold, my beloved Son, which was my beloved and chosen from the beginning, said unto me, Father, thy will be done, and the glory be thine forever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power, by the power of mine Only Begotten, I caused that he should be cast down ; and he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice. And now the serpent was more subtle than any beast of the field, which I, the Lord God, had made. And Satan put it into the heart of the serpent, (for he had drawn away many after him,) and he sought also to beguile Eve, for he knew not the mind of God : wherefore, he sought to destroy the world ; yea, and he said unto the woman, yea hath God said ye shall not eat of every tree of the gar-

den, (and he spake by the mouth of the serpent,) but of the fruit of the tree which thou beholdest in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye taste it, lest ye die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil." From the quotation which we have given from the Book of Abraham, it is shown that the council where this rebellion first started, was held before the earth was made. And in this last quotation from Genesis, we learn some of the causes which excited the revolt. It seems that Satan had proposed a plan to "*redeem all mankind, that one soul should not be lost*" ; and believing that his plan was superior to any other suggested in the council, he was determined to carry it into effect at all hazards ; hence, he said to the Lord, "*surely I will do it ; wherefore give me thine honour.*"

41. If Satan had been permitted to carry out his plan, it would either have destroyed the agency of man, so that he could not commit sin ; or it would have redeemed him in his sins and wickedness without any repentance or reformation of life. If the agency of man were destroyed, he would only act as he is acted upon, and consequently he would merely be a machine ; and his actions would have neither merit nor demerit, so far as he was concerned, and could neither be punished nor rewarded, and would produce neither misery nor joy. Destroy the agency of man, and you destroy the main-spring of his happiness. Again, take away the agency of man, and you deprive him of his intelligence ; for intelligence is the original force or cause of actions ; it is a self-moving force ; and all actions resulting from such a force, must necessarily be free. If, therefore, the agency of man or his freedom of action be destroyed, you destroy his self-moving force ; and if you deprive him of such force, you deprive him of

* For the contest which Moses had with the Devil, see a revelation which was given to Moses previous to his writing the book of Genesis, published in "The Pearl of Great Price."

intelligence; therefore agency is essential to the very existence of intelligence. This truth is clearly revealed in a revelation given to JOSEPH the SEER, which reads as follows:—"All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, *otherwise there is no existence.* Behold, here is the agency of man." (Doc. and Cov., sec. 83, par. 5.) The plan proposed by the devil, while he was yet in his first estate or in Heaven, was to destroy the agency of man, thereby depriving him of the intelligence which God had given to him, and by this process man would be unable to do, of his own accord, either good or evil; and Satan thought that he could thus "redeem all mankind, that not one soul should be lost." He did not perceive that man, redeemed after his plan, would be a perfect idiot, without the least glimmering of intelligence.

Some, perhaps, may think we have misrepresented the intentions of the devil: for they can scarcely believe him to be so profoundly ignorant as to propose a plan which would, in its very nature, destroy the intelligence or knowledge of the human race. Such, perhaps, may argue that it is more reasonable to suppose that the devil intended to leave them to their agency, so far as doing good or evil is concerned; and that thus their intelligence would be retained; but that he designed to redeem them from the effects of their sins without any exercise of their agency in the act of repentance or reformation. Such a plan, we admit, would thwart the ends of justice, and would admit unholy and sinful beings into the kingdom of God; such beings would be redeemed in all their sins and would still be determined to pursue a sinful course. And such characters would turn a Heaven into a hell, and make themselves miserable, and also all others with whom they were associated. But such a plan, though it destroys justice, does not destroy the agency of man.

It is true, that it redeems him without the exercise of his agency, but does not deprive him of it. But the Revelation says, that Satan desired to bring about the redemption of all mankind by the destruction of his [man's] agency; it reads thus:—"Satan rebelled against me, and sought to destroy the agency of man which I, the Lord God, had given him, and also, that I should give unto him mine own power." However wise Satan may have been in some respects, this plan certainly was a very foolish one. Satan's sin does not appear to have consisted wholly in the foolishness of the plan which he proposed before the grand council of Heaven, but in his stubbornness or unwillingness to yield to the superior light of the council; having devised the plan, he was determined to carry it into effect: therefore he sought to overthrow the kingdom, and to usurp the power thereof in his own hands; hence, he demanded of the Lord, saying, "*Give me thine honour,*" or as the Lord expresses Himself in the above quotation, "*Satan rebelled against me, and sought that I should give unto him mine own power.*"

42. However foolish Satan's plan may appear to us, it must have appeared plausible to many of his brethren: they looked upon a theory which they supposed would redeem them all, to be superior to all others. They either had not sufficient intelligence to judge of the consequences of a scheme destroying the agency of man, or else they preferred to run the risk of the results, rather than come under a plan founded upon the principles of justice and mercy, which would punish and reward them according to their works. It may be that they were capable of discerning and judging righteously every scheme that was proposed, but were careless and indifferent upon these subjects, deciding with Satan before they had made sufficient investigation; and having taken sides, they were determined to maintain their position.

43. It is not likely that the final decision of the contending armies took place immediately. Many, no doubt, were unsettled in their views, unstable in their minds, and undecided as to which force to join: there may have been, for aught we know, many deserters from both armies: and there may have been a long period before the division line was so strictly drawn as to become unalterable. Laws, without doubt, were enacted, and penalties affixed, according to the nature of the offences or crimes: those who altogether turned from the Lord, and were determined to maintain the cause of Satan, and who proceeded to the utmost extremities of wickedness, placed themselves without the reach of redemption: therefore, such were prohibited from entering into a second probationary state, and had no privilege of receiving bodies of flesh and bones. A second estate, to them would have been of no advantage, because they had sinned to that extent that the Spirit of the Lord had entirely left them, and light and truth no longer dwelt in them, therefore they could not feel a disposition to repent: and if they had been permitted to enter another state of trial, they would have continued their unholy warfare. And, also, if they had been permitted to receive fleshly bodies, they would have propagated their species, and instilled into the minds of their children the same devilish principles which reigned in their own bosoms. Therefore, the Lord thrust them out of Heaven, and "reserved them in chains of everlasting darkness until the judgment of the great day," which will come at the end of the earth. The number cast out were about one-third part, as revealed, not only to John on the Isle of Patmos, but to JOSEPH the SEER, as follows:—"And it came to pass, that Adam being tempted of the Devil; for, behold, the Devil was before Adam, for he rebelled against me, saying, Give me thine honour which is my power;

and also a third part of the hosts of Heaven turned he away from me, because of their agency; and they were thrust down, and thus came the Devil and his angels. And, behold, there is a place prepared for them from the beginning, which place is hell."—(Doc. and Cov., sec. 10, par. 10.)

44. Among the two-thirds who remained, it is highly probable that there were many who were not valiant in the war, but whose sins were of such a nature that they could be forgiven through faith in the future sufferings of the Only Begotten of the Father, and through their sincere repentance and reformation. We see no impropriety in Jesus offering himself as an acceptable offering and sacrifice before the Father to atone for the sins of His brethren, committed, not only in the second, but also in the first estate. Certain it was, that the work which Jesus was to accomplish, was known in the Grand Council where the rebellion broke out; it was known that man would sin in his second estate: for it was upon the subject of his redemption that the assembly became divided, and which resulted in war. John, the revelator, speaking of a certain power, says, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."—(Rev. xiii., 8.) Now, we may ask, Why was the Lamb considered as "slain from the foundation of the world?" If there were no persons who had sinned in their first estate, that could be benefitted by the sufferings of their elder brother, then we can see no reason for considering Him at that early period, as already slain: the very fact, that the atonement which was to be made in a future world, was considered as already having been made, seems to show that there were those who had sinned, and who stood in need of the atonement. The nature of the sufferings of Christ was such that it could redeem the spirits of men as well as their bodies.

The word of the Lord, through JOSEPH, the Prophet, to Martin Harris, reads thus :—"I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not! how exquisite you know not! yea, how hard to bear you know not! For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; but if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit; and would that I might not drink the bitter cup and shrink—nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men."—(Doc. and Cov., sec. 44, par. 2.) Jesus suffered, not only in body, but also in spirit. By the sufferings of His body He atoned for the sins of men committed in and by the body: by the sufferings of His Spirit, He atoned for the sins committed by the spirit; hence, the atonement redeems both body and spirit. It is reasonable, therefore, to suppose that if spirits in the first estate sinned, they might be forgiven through their faith and repentance, by virtue of the future sufferings of Christ.

45. That the spirits of men did receive promises and gifts before the world began, is clearly manifest in many parts of Scripture. The Apostle Paul writes as follows :—"In hope of eternal life, which God, that cannot lie, *promised before the world began.*"—(Titus, i., 2.) God "*promised*" "*eternal life.*" When was this promise made? It was made "*before the world began.*" To whom was it made? It was made to the spirits of men, who existed before the world began. We were comforted with the promises of God when we dwelt in His presence. We could then look upon the face of the First

Born and consider Him as already slain, or as Peter says, that He "*verily was foreordained before the foundation of the world.*"—(1 Peter, i., 20.) When we were in our spiritual state, all the grace or mercy we received, was because of Christ. Paul, in speaking of God, says, "*Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.*"—(2 Tim., i., 9.) According to this passage, and the preceding ones, Paul, Timothy, Titus, and others, existed before the world began, and in that anterior existence, God made promises unto them of eternal life, and also gave them grace in "*Christ Jesus.*" The Apostle Paul also says: "*Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world.*"—(Eph. i., 3, 4.) Now if the Apostles and others were called "*with an holy calling,*" and "*chosen in Christ before the foundation of the world,*" and actually received grace in Christ, and had the promise of "*Eternal Life*" made to them "*before the world began,*" then why should it be thought incredible, that in and through Christ they also received forgiveness of the sins which they may have committed in that pre-existent state?

46. If all the two-thirds who kept their first estate were equally valiant in the war, and equally faithful, why should some of them be called and chosen in their spiritual state to hold responsible stations and offices in this world, while others were not? If there were none of those spirits who sinned, why were the Apostles, when they existed in their previous state, chosen to be blessed "*with all spiritual blessings in heavenly places in Christ?*" All these passages seem to convey an idea, that there were call-

ings, choosings, ordinances, promises, predestinations, elections, and appointments, made before the world began. The same idea is also conveyed in the quotation which we have already made from the Book of Abraham. "Now the Lord had shewn unto me, Abraham, the intelligences that were organized before the world was: and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said, these I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born." Now is there not reason to believe, that the nobility or greatness which many of these spirits possessed, was obtained by faithfulness to the cause of God? Was it not because of their righteousness that they were appointed to be the Lord's rulers? How did Abraham become one of the noble and great spirits? How came the Lord to choose Abraham before he was born? If we had an answer to these questions we should very probably find that Abraham stood up valiantly for the Son of God at the time the rebellion broke out: and that because of his integrity and righteousness, the Lord chose him before he was born to hold authority and power in his second estate, to become the father of the faithful, and to be a blessing to all nations.

47. All the spirits when they come here are innocent, that is, if they have ever committed sins, they have repented and obtained forgiveness through faith in the future sacrifice of the Lamb. So far as innocency is concerned, they enter this world alike; but so far as circumstances are concerned, they are not alike. One class of spirits are permitted to come into the world in an age when the Priesthood and Kingdom of God are on the earth, and they hear and receive the Gospel;

others enter the world in an age of darkness, and are educated in foolish and erroneous doctrines. Some are born among the people of God and are brought up in the right way; others are born among the heathen, and taught to worship idols. Some spirits take bodies in the lineage of the chosen seed, through whom the Priesthood is transferred, others receive bodies among the African negroes, or in the lineage of Canaan, whose descendants were cursed, pertaining to the priesthood. Now if all the spirits were equally faithful in their first estate in keeping the laws thereof, why are they placed in such dissimilar circumstances in their second estate? Why are some placed in circumstances where they are taught of God, become rulers, kings, and priests, and finally are exalted to all the fulness of Celestial glory; while others are taught in all kinds of wickedness, and never hear the Gospel, till they hear it in prison after death, and in the resurrection receive not a Celestial glory, but a Terrestrial? If rewards and punishments are the results of good and evil actions, then it would seem that the good and evil circumstances under which the spirits enter this world, must depend upon the good and evil actions which they had done in the previous world. Our condition when we enter the next world will depend upon our conduct here. By analogy, then, does not our condition when we enter this world depend upon our conduct before we were born? Does not the question which the Apostles put to the Saviour, respecting the man who was born blind, show that they considered it possible for a man to sin before he was born? They considered it reasonable that a person should be born blind as a penalty for the sins which he had committed before he was born. Though the spirits are all innocent when they come here, may it not be possible that they are forgiven and made innocent on condition that they shall enter this world under circumstances either favourable or unfavour-

able, according to the nature of their sins? Do not the inhabitants of our world, who are raised from the dead, differ in glory as one star differs from another? Is it not necessary that they should be forgiven of all their sins and made innocent, before they can receive the Holy Ghost or any degree of glory? And do not the differences of their condition in the resurrection depend upon the nature of their actions in this life? If then they must be forgiven, and become innocent, before they can even enter a kingdom of glory; and if, when they do enter there, it is under a great variety of circumstances, depending on their actions here, then we may, from analogy, reason that the spirits must be forgiven and become innocent before they can even come here, and that when they do come, it will be under a great variety of conditions depending on their actions in a previous state.

48. Though there may be many callings and appointments in a previous state, relating to a future state, yet we do not imagine that the Lord has made any decrees consigning any individual who is favoured with coming into this state, unto eternal damnation or salvation without conditions. Such a view would be entirely in opposition to the general tenor of the scriptures. Salvation is free for all who will comply with the conditions thereof: but there are certain callings, ordinances, appointments, and authority, pertaining to this life, which were conferred upon spirits before they came here, and which, doubtless, were promised to them because of their good works in the spirit world.

49. The division line being permanently drawn between Michael's and the Devil's forces, the latter were overpowered and cast down, and the whole heavens wept over their fall. A description of this is given in a vision shown to Joseph the Seer, and Sidney Rigdon: we give the following extract: "And this we saw also and bear record, that an angel of God who was in authority

in the presence of God, who rebelled against the only begotten Son whom the Father loved and who was in the bosom of the Father, was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning. And we beheld, and lo, he is fallen! is fallen! even a son of the morning." (Doc. and Cov., sec. 92, par. 3.) Peace being restored in Heaven, and all who remained having kept their first estate and overcome Satan, the next great work to be accomplished was to place these spirits upon the new earth in tabernacles of flesh and bones, where they all could pass through another series of trials, and meet their common enemy upon new grounds; and if they should succeed in this second warfare and overcome and vanquish the hosts of hell, they were to be counted worthy to inherit all things, and to become equal with their Father in glory, and in power, and in might, and in dominion.

50. The first tabernacle of flesh and bones was formed out of the dust of the ground. The Lord gives the following description of its formation: "And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and Man became a living soul, the first flesh upon the earth, the first Man also: nevertheless, all things were before created; but, spiritually, were they created and made according to my word."—(Joseph Smith's inspired translation.) This is more fully described in the book of Abraham. "And the Gods formed Man from the dust of the ground, and took his spirit, (that is, the man's spirit,) and put it into him, and breathed into his nostrils the breath of life, and Man became a living soul. And the Gods planted a garden eastward in Eden and there they put the Man, whose spirit they had put into the body which they had formed." The first spirit who dwelt in a tabernacle here on the earth, was Michael the archangel, who headed

the armies of heaven against the rebellious hosts: for this information, we are dependant on a revelation given to Joseph the Seer, as follows: "Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort un-

to Adam, and said unto him, I have set thee to be at the head—a multitude of nations shall come of thee, and thou art a Prince over them for ever." (Doc. and Cov., sec. 3, par. 28.) It is reasonable, that the chief Prince or Archangel, after having put to flight his enemies, and banished them from Heaven to the earth, should be the first to enter this earth, being shielded and protected by a body, to engage in a second warfare with his old enemy under new circumstances, that in due time he and his brethren who were to come after him, might expel Satan and his hosts from the earth also.

(To be continued.)

CELESTIAL MARRIAGE.

(Continued from page 48.)

Having proved the eternity of the marriage Covenant, and illustrated the design of this divine ordinance, it may not be improper to carefully examine some of the results which necessarily flow from this sacred institution. All who admit the eternal union of husband and wife, are obliged to admit as a necessary consequence a plurality of wives; for there are circumstances wherein this could not be easily avoided: for instance, Mr. A marries Miss B for time and for all eternity; in process of time his wife B dies, leaving several children. The widower, Mr. A again marries Miss C. Question—How will his wife C obtain a husband for all eternity? It is evident that she must remain single, without a husband, in a future state, or else be married to Mr. A for eternity as well as time. If she choose the latter, then Mr. A would have two wives in the morning of the resurrection. Again, Mr. A may be unfortunate by having his wife C taken from him by death; if he marry the third time, he would then have three in eternity; and so on. Also again, Mr. A may die before his wife B; his widow marries a

young man C for this life only, as she is already bound to her deceased husband for eternity. Question—When Mr. A claims his wife in the resurrection, what will Mr. C do for a wife? Answer—He must either do without one, or else be married to a second one in this life; in the latter case, he would have two living in this life at the same time. Therefore, if marriage for eternity be a divine institution, as we have abundantly proved it to be, then the plurality of wives is a divine institution also; for the latter necessarily grows out of the circumstances arising in relation to the former.

Another instance may be mentioned; it is often the case that there are many females who never had the offer of marriage from young men in whom they could place confidence to entrust themselves for all eternity. Question—Must these females remain without husbands in the eternal worlds? Would it not be far better for each of them to be connected in marriage with a faithful man, like Abraham, though he may already be a married man, than to remain in a single state to all eternity? Would it not be far greater

happiness for her to be the second, or third, or fourth wife, and thus be placed in a condition to raise up an endless posterity, and enjoy with her husband all the glory and honor of his increasing kingdoms, than to remain as an angel or servant, without posterity, for ever and ever?

And again, there are many widows, whose husbands die without embracing the gospel; these widows may never have the offer of marriage by single men. Shall they be left unprovided for in the eternal covenant of marriage? Would it not be a blessing for them to be placed at the head of a numerous offspring, by whom they would eternally be respected and revered in connection with their husbands? What faithful, virtuous woman would not prefer to stand as the sixth or seventh wife of a good and faithful man, rather than to have no husband at all throughout the endless ages of eternity?

When nation rises against nation, and kingdom against kingdom, and the sword devours from one end of the earth to the other, as the prophets have predicted should be the case in the last days, many millions of fathers and brothers will fall upon the battle field, while mothers, and daughters, and widows, will be left to mourn the loss. What will become of these females? Answer—The gospel will be preached to many of them, and they will flee out from among the nations, and be gathered with the Saints to Zion. Under these circumstances, the number of females will far exceed the number of males. How are the overplus females to obtain husbands for eternity? We will answer this question in the words of Isaiah, "In that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name to take away our reproach."—Isaiah iv, 1. Thus we see that the reproach of having no husband will be far greater than the reproach of seven women having one husband; indeed the latter will be no

reproach at all; it will be the only means of taking away their reproach; being a divine institution, it will be sought after with eagerness, even at the expense of eating their own bread and wearing their own apparel.

The Apostle Paul says, "Neither is the man without the woman, neither the woman without the man in the Lord."—1 Cor. xi, 11. If, indeed, it be a true doctrine that in the Lord the man is not without the woman, nor the woman without the man, then it is of the utmost importance that each should secure a companion in the Lord, that is, be joined together by the authority of God as one flesh, not only for this life, but for that which is to come. No man can be "in the Lord," in the full sense of this passage, that is, he cannot enter into all the fulness of his glory, "without the woman." And no woman can be "in the Lord," or in the enjoyment of a fulness, "without the man." This divine institution being properly taught and understood, it will be considered a reproach for any man or woman to remain in a single state, and not comply with the ordinance of God, by which they can legally in their immortal state "multiply and replenish" the New Earth with an immortal offspring. In order that this reproach may be taken away, "seven women shall take hold of one man." They will understand that without a husband, they never can fulfil that great command which was given to immortal beings; they will learn that if they do not place themselves in a condition to obey it, they must suffer the penalties thereof, and arise no higher than the angels whom Paul informs us the Saints will judge. The calamities of war will be so great in that day, that the females will be far more numerous than the males; hence, the Lord says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir."—Isaiah xlii, 12. In that day the long established custom of the male's first making the proposition of

marriage to the female, will, in some measure, be reversed. Instead of a man's seeking to obtain the consent of seven women to become his wives, they will importune him to grant them that privilege; and for fear that he will object on account of the expense of so large a family, they will promise to "eat their own bread and wear their own apparel," if they can "only be called by his name to take away their reproach." And to show that the Lord sanctions that order of things and bestows great blessings upon the people where it shall be practised, Isaiah, in the following verses, says, "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy."—Isaiah iv, 2, 3. And in the fifth verse, he informs us that "The Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night." "The branch of the Lord," which is to be so "beautiful and glorious," having upon all its dwelling places and assemblies, a cloud by day and a fire by night, is the very people where seven women are to be united to one man, and to be called by his name to take away their reproach.

It will not only be a reproach for a woman to be without a husband among the people of God, but it will also be an affliction for a married woman to be barren; for the Lord has commanded the male and female to multiply; it will be a cause of sorrow not to fulfil this command: this was the case in ancient times. When Leah, one of Jacob's wives, had borne to him four sons, "she left bearing." "And when Leah saw that she had left bearing, she took Zilpah, her maid, and gave her Jacob to wife." And after this, she called upon the

Lord, "and God hearkened unto Leah, and she conceived and bare Jacob the fifth son. And Leah said, God hath given me my hire, because I have given my maiden to my husband."—Genesis xxx, 9, 17, 18. Here it will be seen, that God hearkened to Leah and gave her a fifth son, and the reason assigned for this blessing was, "Because she had given her maiden to her husband." This was an act which pleased the Lord, and, therefore, He hearkened to her prayer.

But why was the Lord pleased with this order of things? Because He is no respecter of persons; and Zilpah, no doubt, was just as worthy of a husband and posterity, as Leah. And, although Rachel had given Bilhah to Jacob for a wife, yet it seems for some reason, that Leah delayed following the example of her younger sister, and, therefore, she was barren, but when she became willing to give Zilpah to Jacob, the Lord blessed her for the act, and heard her prayers, and gave her another son. Both Bilhah and Zilpah would probably have failed in getting husbands for eternity, if Rachel and Leah had not given them to Jacob. There may be many similar circumstances in the last days wherein females would fail of entering into the eternal covenant of marriage were they not given to a man already having a family.

Can a woman have more than one husband at the same time? No: such a principle was never sanctioned by Scripture. The object of marriage is to multiply the species, according to the command of God. A woman with one husband can fulfil this command, with greater facilities, than if she had a plurality; indeed, this would, in all probability, frustrate the great design of marriage, and prevent her from raising up a family. As a plurality of husbands would not facilitate the increase of posterity, such a principle never was tolerated in Scripture. But a plurality of wives would be the means of greatly increasing a family, and of

thus fulfilling the command, not only to a far greater extent on the part of the husband, but also on the part of the females who otherwise might have been under the necessity of remaining single forever. As instances of the great increase arising from a plurality of wives, we will mention several of the Judges of Israel; one of whom had thirty sons; another had thirty sons and thirty daughters; another had forty sons; (the number of daughters is not mentioned;) another mighty man of God, namely Gideon, had seventy-two sons; (the number of daughters is not known.) (See Judges viii, 30, 31; also ix, 5; and x, 3, 4; and xii, 8, 9—14.) Among all the people of Israel, the Lord chose Gideon, a man having many wives and children, to redeem His people from bondage. To this Polygamist He sent His angel, and showed him great signs and wonders, and gave him many revelations how to deliver Israel.

The Psalmist says, "Lo, children are an heritage of the Lord: and the fruit of the womb is His reward. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate." (Ps. cxvii, 3—5.) The reward which God bestows upon His people is children. The Lord's heritage is children: hence the great anxiety of holy men and holy women in ancient times to increase their children. And hence the Psalmist predicted, concerning the redeemed of the Lord that should be gathered "out of the lands, from the east, and from the west, from the north, and from the south," that after they should wander in the wilderness, in a "solitary way" where they should be permitted to "prepare a city for habitation," the Lord would greatly bless the poor man "*and make him families like a flock.*"—(See Psalm cvii., 2—7, 35—43.) Instead of the righteous, in that day, being sorrowful to behold a poor man having "families like a flock," the Psalmist

exclaims, "The righteous shall see it, and rejoice; and all iniquity shall stop her mouth. Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord." Those who are not righteous and are not wise, and will not observe what the Psalmist says, will no doubt think that a strange thing is happened in the land, when they hear of a poor man's having "families like a flock." The wicked will, no doubt, open their mouths and cry Polygamy! Polygamy!! with a view to frustrate the fulfilment of the prophecies; but they will find, before they get through, that they are fighting against God, and against His purposes, and against His divine institutions, and against the fulfilment of the prophets. They will soon find that "iniquity will stop her mouth," and that the Lord is, indeed, in the midst of His people, and that "he will rebuke strong nations afar off," and send forth His laws from Zion to govern all people. Then shall they know that when the Lord gives a man "families like a flock," He intends it as a blessing and not as a curse; for "Lo, children are an heritage of the Lord," and happy are they who, through the everlasting covenant of marriage, obtain this great reward.

At a certain time Peter said to Jesus, "Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an *hundred fold now in this time*, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."—(Mark x., 28, 29, 30.) To receive "now in this time" an hundred fold of houses and lands—an hundred fold of wives—an hundred fold of children, &c., is certainly a great temporal reward. A man that leaves one wife for the gospel's sake, receives a hundred wives in

return for his sacrifice : a man that leaves three or four children for the kingdom of God's sake, receives three or four hundred children as a reward "now in this time." But how does he get his hundred fathers and mothers? These would naturally come along as he obtained his hundred fold of wives; for the parents of each of the hundred wives, he would lawfully claim as father and mother. And the brothers and sisters of each of his wives he would naturally claim as his brothers and sisters. "An hundred fold of houses and lands" would be as necessary as any other part of these promises of our Saviour; for they certainly would be needed to comfortably support an hundred fold of wives and children. Well did the Psalmist say that "Children are an heritage of the Lord: and the fruit of the womb is his reward." Well did he say that the Lord should make for the poor man, "families like a flock;" an hundred fold of families, dwelling in a hundred houses, certainly would have very much the appearance of a "*flock*."

A plurality of wives was not only sanctioned of the Lord among Israel, but in certain cases it seems to have been absolutely necessary. The Scripture says: "If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her and take her to him to wife, and perform the duty of a husband's brother unto her. And it shall be, that the first-born which she beareth, shall succeed in the name of his brother which is dead, that his name be not put out of Israel."—(Deut. xxv., 5, 6.) If the brother of the deceased was already married, it did not relieve him from the responsibility of the law; he was required to marry the widow of his brother, in order to raise up seed to him, "that his name be not put out of Israel." Here then, is a case where a man would be obliged to come out in open rebellion against the law, or

else have a plurality of wives living at the same time. Now take the case of seven brethren; let them all marry. If six of the brothers died without children, the seventh would be obliged by this law to marry the six widows; hence, he would have seven wives living here in this life, or otherwise be a transgressor of the law. If the surviving brother have no previous wife at the time he marries his brother's widow, (as the first-born must not be considered as his seed, but must take the name of his deceased brother,) and if the brother's widow fail to have children, or, at least, have but one, what will the living brother do for children to bear up his own name in Israel? Shall he, who married his brother's widow for the sake of building up the name and house of the dead, be left childless, and have his own name blotted out from under Heaven? No, verily no; he would be under the necessity of marrying another wife, besides his brother's widow, in order that his own house and his own name might be perpetuated among the tribes of Israel.

The continuation of the name and posterity of a righteous man was considered a great blessing; hence David exclaims before the Lord, saying: "The children of thy servants shall continue, and their seed shall be established before thee."—(Psalm cii., 28.) To have the chain of posterity broken by death was considered a great calamity, therefore the Lord made strict provisions for such cases. If the deceased had no brother living, it then fell upon the nearest kinsman to marry his widow. We have an example of this given in the book of Ruth: her husband being dead, and having no child, nor any brother to marry his widow, Boaz, his uncle, one of the brothers of his father, took Ruth for his wife, "to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place."—(Ruth iv., 10.) Thus

Boaz and Ruth became the great-grandparents of David.

This order of things did not originate with the law of Moses; it was in existence in the days of the patriarchs, long before Moses was born. Judah had three sons, namely, Er, Onan, and Shelah. Er, having married Tamar, died because of his wickedness, without a child. "And Judah said unto Onan, go in unto thy brother's wife and marry her, and raise up seed to thy brother. And Onan knew that the seed should not be his," and though he married her, he refused to "give seed to his brother. And the thing that he did displeased the Lord; wherefore he slew him also."—(Gen. xxxviii., 6, 10.) Shelah being too young to marry, Judah required Tamar to "remain a widow at her father's house until Shelah was grown." Thus we see that before the law of Moses was given, the patriarchs understood and practised the law which required the brother of the deceased to marry his widow, for the purpose of continuing the name of the dead. This law as we have seen necessarily includes a plurality of wives.

In a nation as numerous as Israel there would naturally be many thousands of instances throughout all their generations where husbands would die without children; and there also would be many thousands of instances where the living brother or next kinsman, though already married, would be required by the law to marry the widow. It must be remembered that this order of things was in full force, and all Israel were required to observe it, at the time our Saviour and his apostles went forth preaching among that nation. Question—Was there anything connected with the Gospel and teachings of Christ or his apostles, intended to abolish the law in relation to the widow of the dead? When our Saviour and his servants went forth through all the cities of Israel, preaching, baptizing, and introducing into the Church all who would receive their testimony, is it at all likely that they condemned those who had married a plurality of wives in obedience to the law? What would they naturally have said to a man who had married half a dozen widows of his brothers who had died childless? Would they have condemned him for keeping the law? Would they have refused him entrance into the Christian Church, because he had been faithful to the law? Would they have required him to put away the widows of the dead, whom the

law had compelled him to marry? If he had not kept the law, would he not have been condemned by the law? Hear what the penalty of disobedience is, "Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, amen."—(Deut. xxvii, 26.) A man, then, was bound under a heavy curse to marry all the widows of his deceased brothers who died childless. Must he, therefore, be a cast-away for doing his duty? Must he be kept without the pale of the Christian Church, unless he put away all his wives but one? Such an idea is preposterous. On the other hand, if Jesus and his servants had found a man in all Israel who had refused to obey this law—who would not marry the widows of his dead brothers, they would have reproved him as a transgressor; they would have told him that he was under a curse for neglecting to obey the law; they would have warned him to repent; and it is very doubtful whether they would have received him into the Christian Church, unless he first manifested his repentance by observing the law, and marrying the widows, as required.

And again, we ask, was it not just as necessary for Israel, under the Christian dispensation to observe this law, and perpetuate the name of the dead; as under the Patriarchal and Mosaic dispensations? Why was it necessary that the name of the dead should be held so sacred, until Christ came, and then be entirely neglected and forgotten? Some may say that when Christ came, "old things were done away and all things became new." But who does not know that this had reference only to the law of carnal commandments and ordinances which Christ came to fulfil? Who does not know that there were many commandments and laws which were connected with the law of ordinances, which were continued under the gospel? The ten commandments were not done away in Christ. Prayer which was practised under the law, was also necessary under the gospel. The law against adultery was not abolished by the gospel. The gospel did not abolish the law against stealing, against killing, against taking the name of the Lord in vain, against false witnesses, against drunkenness, or against any other abominations. Christ did not do away the law of doing good to one's neighbour, the law of uprightness and honesty which should characterize their dealings one with

another. Christ, by introducing the Gospel, never intended to abolish the law practised among Israel in helping the poor, the needy, the fatherless, and the widow. Hence there were hundreds of commands and laws under the Patriarchal and Mosaic dispensations which Christ did not come to do away. What was moral, and good, and righteous before Christ came was equally so after he came, unless we can find some evidence to the contrary. If it was a good, moral, and righteous act, before Christ to remember the dead who left no posterity, it was equally so after Christ, unless we can find something in Christ's doctrine abolishing the law of marriage in behalf of the dead. What is there in the gospel that conflicts with the idea of the widows of several brothers that are dead, marrying the only surviving brother, and the first-born of each being called after the name of the dead, that his name and lineage might be perpetuated to future generations? Why should it be thought so very important to continue the names and lineages of the millions of Israel for thousands of years, and then all at once abolish the law established for this purpose?

There were thousands of Israelites, who, if they lived up to their law, must have had a plurality of wives when the Gospel was first introduced among them. And as the Apostles were commanded to preach the gospel to every creature, they must have preached it to these thousands of Polygamists. How could they become members of the Church of Christ? If plurality of wives was not tolerated in the Christian Church, it is evident that these Jewish Polygamists would have to break up their families, and each give a bill of divorcement unto all his wives but one:

but the Gospel forbids the giving of a bill of divorce, only in case of adultery. The Gospel says "what God has joined together, let no man put asunder." A man then, who had married several widows of his deceased brothers according to the law, (being under a heavy curse if he refused,) would have no right to put them asunder or give them a bill of divorce. What must he do? According to the views of modern Christendom he could not enter the Christian Church with a plurality of wives, and according to the gospel he would have no right to divorce them. Therefore, he would be without hope; no possible way for him to be saved. Who so destitute of common sense as to believe, for one moment, such absurdities? Thousands of the Israelites, then, were compelled, through fear of the curse of disobedience, to marry a plurality of wives, and these thousands of Polygamists were compelled by the gospel not to divorce their wives only for the sin of adultery. Therefore either the Christian Church must have tolerated Polygamy, or else they must have been under the necessity of unlawfully divorcing that which God had joined together, or else they must have considered that all such, because of their faithfulness to the law in behalf of the dead, had placed themselves beyond the reach of Gospel mercy. Here are three alternatives; which will the Christian choose? To choose either of the latter two would be, not only unscriptural, but sinful in the highest degree. The first alternative alone remains, namely to tolerate the plurality system as a divine institution; to admit Jewish Polygamists into the Christian Church, with all their wives, through their faith and obedience to the gospel.

(To be continued.)

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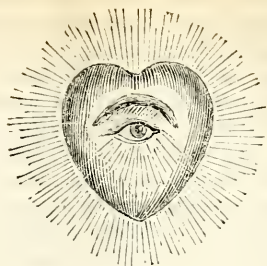
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THE



SEER.

ALL YE INHABITANTS OF THE WORLD, AND DWELLERS ON THE EARTH, SEE YE, WHEN HE
LIFTETH UP AN ENSIGN ON THE MOUNTAINS.—*Isaiah* xviii, 3.

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THE PRE-EXISTENCE OF MAN.

(Continued from page 58.)

51. Whether the spirit of Adam or Michael stood next in age to the first born, and by virtue of his age was entitled to the chief command, revelation does not determine. It may be that he attained that exalted station through his good works, independent of his age. Whatever may have been the cause that placed him at the head, it is evident that he honoured his calling, and gained a complete victory, and was counted worthy to be the first spirit who was permitted to have a body upon the new world. He thus became the first father of the fleshly bodies which were to be inhabited by the numerous hosts of spirits who were once marshalled under his command. In the spiritual world all the spirits were brethren and sisters, springing from the same Father, but, in the temporal world, Michael became a father to his own brethren, according to the flesh.

52. When Michael was put into his earthly tabernacle, the inspired translation informs us that he was "the first flesh upon the earth;" the tabernacles of the fish, fowls, and beasts were not yet formed, neither were there any herbs, or grass, or trees, or vegetables, of any description upon the earth

when Adam's body was formed. The earth, air, and ocean were truly empty and desolate of both vegetable and animal life. It is true, as we have already stated, that all these things had been created spiritually in Heaven, but as yet had not been placed upon the earth. Man, therefore, stood alone in the midst of this vast solitude. The description of the creation, as given in the Book of Abraham, confirms this idea, and shows most clearly that the vegetables and animals were not placed upon the earth on the third, fifth, and sixth days or periods, as has been generally supposed. The history of the third day's work reads as follows:—"And the Gods ordered, saying, Let the waters under the Heaven be gathered together unto one place, and let the earth come up dry; and it was so as they ordered; and the Gods pronounced the earth dry, and the gathering together of the waters pronounced they great waters; and the Gods saw that they were obeyed. And the Gods said, Let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so

even as they ordered. And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed. And it came to pass that they numbered the days; from the evening until the morning they called night; and it came to pass, from the morning until the evening they called day; and it was the third time."

By attentively reading the above quotation, it will be perceived that the Gods, instead of actually sowing the seed or setting out the plants, only prepared or organized the earth to bring forth vegetables at some future time, when they should see proper to plant them. It may be asked, what preparation the ground needed. The answer is not given; but we may naturally suppose that the different ingredients necessary to a soil adapted to vegetation were not united in their proper proportions. It is altogether likely, then, that the preparation of the earth to bring forth vegetables consisted in bringing together, combining, and uniting the elements and their compounds in such proportions as should form a soil adapted to the growth of vegetables of every kind; this preparation of the ground took place during the third day or time; but on that day there were no herbs, grasses, trees, or vegetables, of any description, planted. The sowing of seed and planting was postponed until some future period.

53. It has generally been supposed that the fish and fowls were made on the fifth day, but the Book of Abraham gives entirely a different idea. A description of the fifth day's work is as follows:—

"And the Gods said, Let us prepare the waters to bring forth abundantly the moving creatures that have life; and the fowl that they may fly above the earth in the open expanse of hea-

ven. And the Gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind. And the Gods saw that they would be obeyed, and that their plan was good. And the Gods said, We will bless them and cause them to be fruitful and multiply, and fill the waters in the seas or great waters; and cause the fowl to multiply in the earth. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and it was the fifth time."

It will be seen, from this description, that the fifth day's labour consisted not in the formation of the tabernacles of fish and fowl, but in preparing the waters and the elements to bring forth these creatures, or in other words, to sustain them after the Lord should make them and place them therein. What this preparation was we are not informed, but we may reasonably conclude that there needed to be a union or combination of other substances with those of water and air, in order to prepare them for the creatures who should in due time dwell therein. Perhaps there was not a proper proportion of heat, light, electricity, and other substances, in union with the air and water, to sustain the animal life destined to occupy those elements. The fifth day's labour, therefore, instead of forming these animals, merely prepared a place for them so that they might be sustained when they should be formed.

54. From the uninspired translation of the Book of Genesis it has also been supposed that the cattle, and creeping things, and beasts of the earth were formed on the sixth day; but the Book of Abraham gives a more full description of the sixth day's work. It reads as follows:—

"And the Gods prepared the earth to bring forth the living creature after his kind, cattle, and creeping things,

and beasts of the earth, after their kind; and it was so, as they had said. And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and everything that creepeth upon the earth, after their kind; and the Gods saw they would obey. And the Gods took council among themselves, and said, Let us go down and form man in our image, after our likeness; and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female to form they them; and the Gods said, We will bless them. And the Gods said, We will cause them to be fruitful and multiply and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And the Gods said, Behold, we will give them every herb bearing seed, that shall come upon the face of all the earth, and every tree which shall have fruit upon it, yea, the fruit of the tree yielding seed, to them we will give it, it shall be for their meat; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, behold, we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized. And the Gods said, We will do every thing that we have said, and organize them; and behold, they shall be very obedient. And it came to pass that it was from evening until morning they called night; and it came to pass that it was from morning until evening that they called day; and they numbered the sixth time.

“And thus we will finish the heavens and the earth, and all the hosts of them. And the Gods said among themselves, On the seventh time we will end our

work which we have counselled; and we will rest, on the seventh time, from all our work which we have counselled. And the Gods concluded upon the seventh time, because that on the seventh time they would rest from all their works which they (the Gods) counselled among themselves to form, and sanctified it. And thus were their decisions at the time that they counselled among themselves to form the heavens and the earth. And the Gods came down and formed these the generations of the heavens and of the earth, when they were formed, in the day that the Gods formed the earth and the heavens, according to all that which they had said concerning every plant of the field before it was in the earth, and every herb of the field before it grew; for the Gods had not caused it to rain upon the earth when they counselled to do them, and had not formed a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground. And the Gods formed man from the dust of the ground, and took his spirit, (that is, the man's spirit,) and put it into him, and breathed into his nostrils the breath of life, and man became a living soul.

“And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body which they had formed. And out of the ground made the Gods to grow every tree that is pleasant to the sight and good for food: the tree of life, also, in the midst of the garden, and the tree of knowledge, of good and evil. There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads. And the Gods took the man and put him in the garden of Eden, to dress it and to keep it: and the Gods commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the time that thou eatest thereof, thou shalt surely

die. Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning.

"And the Gods said, Let us make an help meet for the man, for it is not good that the man should be alone, therefore, we will form an help meet for him. And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof, and the rib which the Gods had taken from man formed they a woman, and brought her unto the man. And Adam said, This was bone of my bones, and flesh of my flesh, now she shall be called woman, because she was taken out of man; therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed. And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought them unto Adam, to see what he would call them; and whatsoever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, to the fowl of the air, to every beast of the field: and for Adam there was found an help meet for him."*

From the description here given of the sixth day's labour, it will be perceived that the Gods on that day merely "*prepared the earth to bring forth*" cattle, living things, beasts, creeping things, and man. The Gods also counselled among themselves, on that day, what should be given to man and every species of animals for food: they also determined on the dominion which they would give to man after his formation; and many more things were determined on the sixth day, in the grand council of the Gods, in relation to the future cre-

ation of vegetable and animal existence on the earth. But the sixth day's labour seems to have been accomplished before either vegetables or animals had any existence on the earth. During these six days, or periods, the Heavens and the earth seem to have been undergoing a series of changes, preparations, and organizations, preparatory to the introduction of animals and vegetables which were to constitute the finishing or ending of this temporal creation. But when were the animals and vegetables formed *temporally*, and placed on the earth? From the description given, they were formed out of the ground during the seventh day or period.

A still further evidence, that the temporal body of Man was formed on the seventh day, is given in the "Key to the Revelations of St. John," which was revealed to JOSEPH the SEER. In this Key, the following question is asked:—"What are we to understand by the sounding of the trumpets, mentioned in the 8th chapter of the Revelations?" The Lord answered the question as follows:—"We are to understand that as God made the world in six days, and on the seventh day he finished his work, and sanctified it, and also formed Man out of the dust of the earth; even so, in the beginning of the seventh thousand years will the Lord God sanctify the earth, and complete the salvation of Man, and judge all things, and shall redeem all things, except that which he hath not put into his power, when he shall have sealed all things, unto the end of all things: and the sounding of the trumpets of the seven angels, are the preparing and finishing of his work, in the beginning of the seventh thousand years; the preparing of the way before the time of his coming."

Here we are plainly told, that "God made the world in six days, and on the seventh day he finished his work and sanctified it, and also formed Man out of the dust of the earth." Man, was, therefore, formed out of the dust,

* Book of Abraham, translated from Egyptian Papyrus through the gift and power of the Holy Ghost, by Joseph the Seer.

not on the sixth day, but on the seventh.

55. As the tabernacle of Adam was formed out of the dust, on the seventh day, so were the tabernacles of every species of animals, birds, and fish, together with every variety of vegetables, all formed on the seventh day. This idea is clearly revealed in Joseph Smith's inspired translation of the second chapter of Genesis, from which we have already made an extract in the 18th paragraph; by reference to which, it will be seen that Man was "the first flesh upon the earth, the first Man also," and as he was made on the seventh day or period, all the rest must have been made on the seventh. The garden was planted on the seventh, and Man was placed in the garden on the seventh. Every beast and fowl was made out of the ground and brought to Adam to be named on the seventh day. Eve also was made out of one of his ribs on the seventh day. All the grass, and herbs, and trees, according to their kinds, were made to grow out of the ground on the seventh day or time. And before the seventh day there was no vegetable or animal existence on our earth. Even the English version, or the uninspired translation of the 2nd chapter of Genesis, conveys the same idea, namely, that the man was made first, and afterwards the animals and vegetables, and that all these organized living beings were made naturally, out of the ground, on the seventh day. The first chapter of Genesis, so far as these living beings are concerned, is only a history of their spiritual creation as we have explained in a former part of this treatise.

56. What was the length of each of those periods called days in the history of the creation? Revelation has not definitely answered this question. But, from what is revealed, we may infer that time was not reckoned in relation to the events of creation, in the same manner as it is now. We are not sure that the earth was made to revolve on its axis in the period that it does now. If the

earth had, at the first formation, a swifter rotation than at present, then a part of the waters which are now around the two polar regions would, by the centrifugal force, have overspread the equatorial regions, and the whole solid nucleus of the earth would have been immersed in the great deep. This was the condition of our globe, during the first two days of the creation; but, on the third day, the waters were gathered together, and the dry land, or the solid portions of the earth, appeared. This could all have been accomplished by merely checking the velocity of the earth's rotation, which would cause the equatorial ocean to flow into the polar regions, leaving an equatorial continent of dry land. But the velocity of the earth's rotation would have to be greatly diminished below its present standard, in order to produce an equatorial zone of dry land encircling the whole globe. If the earth should rotate upon its axis once in a thousand of our present years, such a zone would necessarily be produced, unless prevented by opposing causes: the length of each day may have been regulated by the different periods of rotation; and these periods may have been much shorter or longer than at present. And again, the alternations of light and darkness for the first three days, do not appear to have been regulated by the sun, therefore they may have been of much longer or shorter duration than what we behold at present. There is a clause in the Book of Abraham, from which we may infer, that the length of each of these days was one thousand years as the inhabitants of the earth afterwards reckoned time. In speaking of the curse which should fall upon Adam in case he should partake of the forbidden fruit, the Gods said, "For in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning." The time on Kolob, as given in the Book of Abraham, may

be understood from the following extract:—"Kolob, signifying the first creation, nearest to the celestial, or the residence of God. First in government, the last pertaining to the measurement of time. The measurement according to celestial time; which celestial time signifies one day to a cubit. One day in Kolob is equal to a thousand years, according to the measurement of this earth, which is called by the Egyptians, *Jah-oh-eh*." One day of celestial time, or of the Lord's time, is equal to one thousand years according to our measurement of time. Adam, therefore, if he partook of the forbidden fruit, was to die within a thousand years. It is possible that the seven days of creation were reckoned according to celestial time; if so, the whole period must have been seven thousand years. If Adam were made at the beginning of the seventh period, he must have lived till near its close. There is, however, no certainty how long these periods were.

57. The Heaven, earth, animals, vegetables, and all things pertaining to this creation, being finished, the Lord pronounced the whole "very good." Sorrow, misery, sickness, pain, and death, were unknown. Immortality was enstamped upon man and the whole animal kingdom. If any living creature had been subject to death, or any manner of pain, it would not have been perfect in its organization; it could not have been pronounced good; neither would it have been consistent, as the work of an all-wise and supremely good Being. Perfection characterizes all the works of God; therefore, all the tabernacles which he made from the dust must have been capable of eternal endurance. There must have been something connected with these fleshly tabernacles which was capable of preserving them in immortality. What was this something? It was, doubtless, a fluid which circulated through the system, in every part thereof, preserving it from decay, and from being impaired by age, renewing, if necessary, any part thereof; that

disease, sickness, pain, and death, could have no dominion. The circulating apparatus for the conveyance of this fluid was, no doubt, the veins and arteries, as they extend forth in innumerable branches, and in minute ramifications, to every extremity of the organization. The fluid, now circulating through this apparatus, is the blood; but the blood does not renew our systems and give immortality to our present bodies; blood is our natural life, as the Lord said to Noah:—"Flesh with the life thereof, which is the blood thereof, shall ye not eat."—(Gen. ix. 4.) Blood, instead of imparting eternal life to the system, only imparts a natural or temporal life, and contains within itself all the ingredients of decay and death or dissolution. It is reasonable to suppose, then, that a fluid of a more refined and life-giving nature, flowed through the bodily organizations of our first Parents, and all the other animal creation—that this fluid was the life-preserving agent that imparted immortality to all flesh, so long as they retained it in their systems. As this fluid could not have been blood which contains the seeds of death, what kind of substance was it? We reply, that it must have been a spiritual substance or fluid, which is the only kind of substance capable of preserving any organization in immortality. Were there any trees, or fruits, or vegetables of any kind which the Lord had planted, that were calculated, if eaten, to counteract or subvert the operations of this spiritual fluid, and introduce into the system a fluid of a different nature? There was only one tree which would produce these deleterious effects—only one tree whose fruit, if taken into the system, would change it from immortality to mortality; all other fruits and vegetables were so constructed as to produce no harm; hence they were the only food which God gave to the immortal animals which he placed upon this earth. We may suppose that the vegetable creation, with the exception of this one tree, contained, at that time,

no poisons—no ingredients of decay and death—no injurious combinations unadapted to immortal flesh and bones. The bodies of Adam and Eve, and of all the fish, fowls, and beasts, which God made directly out of the dust, would have been still living as fresh and as fair as when they first came from the hand of their Maker, if Adam had not partaken of the forbidden fruit. All other fruits were good for them, and they might have feasted upon them to all eternity, without destroying the immortality of their bodies.

58. Let us next inquire, whether Michael, after taking a tabernacle, under the name of Adam, lost or forgot any of his previous knowledge. It is quite evident that Michael, when he had charge of the armies in Heaven, must have known *good and evil*, to some extent, at least; for, if he were ignorant of good and evil, he could not have received any merit for keeping his first estate. If he did not understand the nature of evil, he would not have fought against one-third part of the hosts of Heaven for doing evil. If Michael stood forth as a bold champion for the rights of his brethren, and for that which was good, he must have understood the nature of good. If spirits, in their first estate, did not know good from evil, why were they thrust down and bound with “everlasting chains of darkness” for doing that which they did not know to be evil? Would any parent, here in this world, banish his children everlastingly from his presence, without any hopes of recovery, for doing those things which they did not know to be evil? Our hearts would revolt at the very idea of such injustice in an earthly parent. Shall we, then, represent God as more unjust than man? Shall we say that he will punish, with everlasting punishment, the rebellious angels, without a sufficient cause? Shall he doom them to endless misery for acts which they did not know to be evil? It is evident, then, that the angels in their first estate knew good and evil; and, there-

fore, were subjects of reward and punishment for their acts. But, when Adam was placed in the garden, he did not know good and evil; therefore, the knowledge which he once was in possession of, in regard to good and evil, was lost and forgotten. To what extent he had lost the knowledge of other subjects, we are not informed. It is very probable that he remembered nothing in relation to the events which transpired in his previous state. Possessing an intelligent spirit capable of being instructed, he, doubtless, received information by the immediate inspiration of the Spirit of God, and from God himself, who was personally with him. He had sufficient intelligence imparted to him, to give names to all beasts, and cattle, and the fowls of the air, when the Lord brought them unto him; he had intelligence enough to know that Eve was made from one of his ribs; hence, he said “This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man.” God imparted to him a language by which to express his ideas. It is not at all likely that Adam acquired the knowledge of the language which he used, in his spiritual state. Though spirits make use of language, it is very probable that their ideas are not conveyed by sounds through the medium of an atmosphere similar to ours. Their communications to one another are through signs and media adapted to a spiritual state and a spiritual world, while our verbal communications are by sounds conveyed through the air. The language, therefore, which Adam spake, must have been given to him by the immediate inspiration of the Almighty, the same as he gave a variety of tongues to the people who were building the tower. The same power that gave him the language, gave to him the ideas expressed by the language. Therefore, we may reasonably believe that when the spirit of Michael entered his tabernacle, he was deprived of all his previous knowledge, not only

in relation to good and evil, but in relation to all other subjects, and that all the knowledge he acquired previous to his fall was obtained by observation, reflection, and immediate inspiration; that he had to lay aside his former information, and begin at the first principles of knowledge, and ascend, by degrees, from truth to truth, until he should regain all the light and intelligence he possessed in the spirit world, and even more, inasmuch as he was placed in a condition to learn things by experience, that could not have been learned in the spiritual existence.

59. Why was man deprived of all his former knowledge when he left the spirit world and came here? It was in order that he might have a second trial or probation under new circumstances and conditions to which he had not previously been subject. If he had entered this world retaining his previous knowledge, many things which would be a trial to one possessing a small degree of information would have been no trial to him; and many temptations which would not overcome one who had been faithfully tried through every successive grade of knowledge from its first principles upwards, would prevail against, and completely triumph over, a man who had great knowledge, but yet had never been tried, and learned by experience the necessity of resisting temptation through all the different grades or degrees of intelligence from the first principles thereof. Man, therefore, had taken from him his past knowledge, in order that he might begin again, under a new set of circumstances, and show himself approved or disapproved for his use of every degree of light and truth that should be imparted to him. The condemnation of man is in proportion to the degree of light and truth under which he transgresses. If he came here with all the knowledge he had in the spirit world, and yet being inexperienced in regard to many temptations which would beset his pathway in this life, he would be

as likely to be overcome as one having less knowledge, and, therefore, would be in greater danger of coming under a heavier penalty. It was wisdom, therefore, that man should lose in his second estate, his former information, that he might be strengthened by degrees, and learn, little by little, how to overcome his imperfections and resist all evil.

60. If man had descended from the spirit world, and had taken flesh and bones, with all his previous knowledge, and had not been tried under these new circumstances, his Father could not, with confidence, have entrusted him with the blessings, authority, and power, which he designed to bestow upon him in a future state; for a being that has not been tried in all things, may not endure the trials, if they should at any time come upon him. It is better that he should fall in a state of partial ignorance, than to fall after being entrusted with power; for, in the latter case, he would not only injure himself, but injure all those over whom he had control. It is for this reason that man is tempted and tried in all things, through all the successive degrees of knowledge, from the first principles thereof until he receives a fulness of truth and knows all things, and then he is entrusted with all power, and all beings will have full confidence in him; but, if any temptation prevail against him and overcome him, he is not entrusted with all knowledge and power, and, therefore, cannot inherit the fulness of the Father's glory.

61. Man, being without the knowledge of good and evil, would be in a state of innocence; and, being immortal, not subject to pain or death, he would be entirely ignorant concerning the nature of pain or misery; it could not be described to him, so as to convey to his mind the least idea of its nature. Nothing short of suffering pain could impart to him a knowledge respecting it. As a blind man who has never seen light or color can form no conception of its nature, or as a deaf person who has never heard

sound, is entirely ignorant of the nature of sound, so likewise Adam and Eve could never form the most distant idea of pain or misery, without experiencing in their own persons this curious sensation. A knowledge of pain never could have been derived from the reasoning faculties, neither could they have derived it from observation,

for there was no creature upon the earth which suffered pain; and, even if they could have been permitted to observe other beings enduring pain, it could not have imparted the idea to them; hence, if they had lived eternally, they never would have gained this knowledge only by suffering it themselves.

(To be continued.)

CELESTIAL MARRIAGE.

(Continued from page 64.)

That this divine institution was practised under the Christian dispensation, is still further evident, not only from the foregoing reasons, but from the instructions which Paul gave to Timothy and Titus, concerning Bishops and Deacons. He says: "A bishop, then, must be blameless; the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach." (1 Tim. iii. 2.) "Let the deacons be the husbands of one wife, ruling their children and their own houses well." (Verse xii.) "If any be blameless, the husband of one wife, having faithful children not accused of riot, or unruly. For a bishop must be blameless, as the steward of God." (Titus i. 6, 7.) There are two different meanings frequently attached to these passages:—First, it is supposed that Paul intended to prohibit all single or unmarried men from being entrusted with the offices of bishop and deacon; that he required that they should be married, at least, to one wife, as a prerequisite to ordination. By those who take this view of the subject, it is believed that a man must, as Paul says, "first be proved," by marrying at least one wife, ruling "well his own house, having his children in subjection;" ("for if a man know not how to rule his own house," says Paul, "how shall he take care of the Church of God?") If this view of the subject be correct, then Paul did not intend to limit the bishop or deacon to one wife, but merely in-

tended to show that he must, as a qualification, be married, or *must* be the husband of one wife, before he could be ordained to either of those offices. Second, it is supposed by many that these offices were not to be conferred upon those who had more than one wife. If this view of the subject be correct, (and it evidently appears to be the true meaning of the passages) then it is very certain that there were many in the Church who had more than one; for, if the private members and all the Church were limited to one, Paul's instruction for the bishops and deacons to be the husbands of one wife would have been altogether unnecessary. If there were no such practice prevailing in the Christian Church, instead of confining these officers to one wife, he would have required them to receive no person into the Church who had more than one. The very expression, "The bishop must be the husband of one wife," is a strong indication that there were many in the Church who were the husbands of more than one; and on this account it was necessary that Timothy and Titus should receive instructions in regard to their selections for ordination. Any person can see, that if there were no such practice allowed in the Church, Paul never would have mentioned this particular qualification to be observed in the selections to be made from the members of the Church. If there were no members who had a plurality, there would

have been no danger of Timothy's selecting a polygamist for a bishop; hence the instruction would have been entirely useless. Suppose a minister in England were to write to his brother minister in London concerning ordinations, and should instruct him to select such persons from his congregation for the office of deacon as were not slaveholders, or that the deacons must be the owners of one slave only. Would not such instruction in England be entirely uncalled for? And would not the individual who wrote such instruction be considered deranged? Where slaves do not exist, such instruction never would be given. So, likewise, if the plurality of wives did not exist in the Christian Church, Paul never would have been so foolish as to have cautioned Timothy in regard to the selections which he made from the members of that church. This, therefore, is another corroborative testimony that the plurality doctrine was allowed under the Christian dispensation.

But if the private members in the Christian Church were permitted to have more than one wife, why not also the bishops and deacons? Paul has not given us the reason. It is quite probable that the principal reason was, that the important duties devolving upon these officers required them to be as free from other cares as possible. Or as Paul says, in another place, "I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: but he that is married careth for the things that are of the world how he may please his wife."—(1 Cor. vii. 32, 33.) Paul knew this to be the general disposition of mankind, and he knew that there were but a very few men to be found who would sacrifice houses and lands, wives and children, and everything else of an earthly nature for the sake of the Gospel, therefore, he no doubt wrote his instructions to Timothy to select those among the Church members who

had but one wife, as they would be much more free from care than those who had several wives and children depending on them for their support. Neither Paul nor any of the other apostles has ever represented the plurality of wives to be sinful or evil in the sight of God. We do not find the principle condemned either in the Old or in the New Testament. When Paul recommended Timothy to select from among the Saints those that had but one wife, he does not give the most distant intimation that those officers were thus limited, because to have more than one would be sinful. It was only a matter of expediency that they might be free from the cares of a large family. There were many practices that circumstances required the servants of God to dispense with, not because they were sinful in themselves, but merely to comply with surrounding customs. For instance, it was not sinful to eat meat offered to idols, and yet for fear that some weak brother should be emboldened to follow the example and eat with conscience to the idol, and thus offend God, it became a matter of wisdom to dispense with the practice; hence, Paul says, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—1 Cor. viii, 13. Paul gave instructions in many things, suited to circumstances: hence, we find him in one epistle saying, "to the unmarried and widows, it is good for them if they abide even as I." And again, "Art thou loosed from a wife? seek not a wife."—(1 Cor. vii, 8, 27.) And in another epistle he writes thus: "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully."—(1 Tim. v, 14). The cause of these apparently opposite instructions, arose from surrounding circumstances. The Corinthians had fallen into many evils. Divisions, contentions, fornications, brother going to law with brother, and various other evils existed among them.

Under these influences, Paul was fearful to have those in that Church who were faithful, marry, lest they should get wicked companions that would lead them away to destruction. Therefore, he gave the instructions above quoted. But in other Churches where such evils did not exist, it was his will that they should marry. Teachings were varied to different Churches as existing conditions required. Circumstances required Timothy to select from among the Saints those that had but one wife, to perform the important duties of Bishop and Deacon. If the Saints had been less covetous, and willing to sacrifice all things as the Apostles did at first, there would have been no necessity for this instruction. Bishops and Deacons might have been taken of those Saints who had many wives, and they would have freely left all for the Gospel's sake; but for the want of such whole-hearted men, Paul had to suit his instructions accordingly. Among the various qualifications which Timothy was required to observe in selecting men for Bishops, Paul says, "Moreover he must have a good report of them which are without; lest he fall into reproach."—1 Tim., iii, 7. Did Paul give these instructions because he considered it a sin to be reproached by those who were without? Did he consider it a sin to have an evil report from them who were not in the church? These were certainly not the views of Paul; for he, himself, had been spoken evil of and reproached wherever he went. Jesus says, "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven; for in like manner did their fathers unto the prophets." "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."—Luke vi, 22, 23, 26. "If they have called the master of the house Beelzebub, how much more shall they

call them of his household?"—Matt. x, 25. Peter says, "If ye be reproached for the name of Christ, happy are ye."—1 Peter, iv, 14. But why was Timothy instructed to select for the office of Bishop such as had "a good report of them which are without, lest he fall into reproach?" Was it because all others in the church were sinners? Was it because none who were reproached and spoken evil of for Christ's sake, were qualified for the office of Bishop? Was it because God condemned all those whom the world condemned? No: it was for none of these causes that Paul gave this instruction; it was merely as a matter of expediency: there were others, no doubt, who were more righteous in the sight of God, and better qualified for the office of Bishop, whom the world hated and reproached and spoke all manner of evil against. Yet Paul, for some reason, considered it best to select such as the world spake well of. His object might have been to allay the spirit of persecution which was then raging among those who were without. His instructions were suited to surrounding circumstances in regard to this, as in relation to their being the husbands of one wife. It was no more sinful to be the husband of a plurality of wives, than it was to be reproached and have an evil report from them who were without. In the first his object was to have the Bishops free from the multiplied cares of a large family, and in the second to allay the hostilities of the enemy, by selecting those who were of good report among them.

We should be pleased to have some of the wise theologians of our day bring forward even one passage from either the Old or New Testament to prove that the plurality of wives is an evil. Let them produce some passage, if they can, to show that such a practice was sinful either under the Patriarchal, Mosaic, or Christian dispensations. Let them show that the practice was not continued under the Christian dis-

pensation. Where and when did our Saviour ever condemn it? Where and when did any of his Apostles ever condemn it? Here, then, ye ministers of Christendom, are some grave questions for you to settle. Would you convert the "Mormons" of Utah Territory, from this practice—show them that it is sinful or unscriptural. No sooner was it sounded abroad through the columns of the *Seer* that the Saints in Utah believed in and practised the plurality of wives, than the whole army of editors and ministers throughout Christendom formed themselves in battle array; the thunder of their artillery is heard reverberating from nation to nation, as though they would annihilate the poor citizens of Utah, with one tremendous onslaught. Curses, denunciations, and ridicule, are poured out like a flood, upon their heads. The whole English vocabulary is exhausted to find epithets and reproaches sufficiently expressive of their holy horror. But in this holy war, where is the editor or minister that can brandish the sword of truth against that which he condemns? Where is the theological Goliath of modern Christendom, that can stand before the sling stones of truth as they are hurled by the power of Israel's God into the midst of the enemy's camp? Denunciations are not arguments—curses and vile reproaches will not convince the judgment nor enlighten mankind. Editors and ministers will find some wise men yet left on the earth, who are not afraid of the Bible nor of Bible truths; by that sacred volume they will form their judgment, and not upon popular traditions nor the denunciations of the bigoted. Wise men of Babylon wonder—editors are astonished—ministers are amazed—priestcraft trembles to its very centre—and the Devil and his angels are mad to think that after all their united exertions to put a stop to the spread of this "*awful delusion*" as it is denounced, it still prospers with unparalleled success among every nation to which it has been published.

How is it, inquires the wise statesman, that such a bare-faced imposition converts its tens of thousands annually among the most civilized nations of the earth? What is the secret of its prosperity? We will tell you, Mr. Statesman. There are many tens of thousands of honest, upright men who, in despite of priestcraft, will investigate for themselves, and in so doing, they find that "Mormonism," which is called by editors and ministers a "bare-faced imposition," has never as yet been proved to be such—they find that the cry of delusion is one thing, and the proof of delusion is another—they reason within themselves, that if "Mormonism" is such a "base imposition," why has not some giant theologian been able, after a score of years, to prove it to be such? They find the world flooded with books, pamphlets, periodicals, editors, ministers, mobs, and murderers, all crying "Beware of Mormonism!" "Beware of that soul-destroying imposition!" "Beware of the wicked, beastly, licentious Mormons!!" "Beware of Mormon Polygamy!!!" "The Mormons of Utah are Polygamists!!!" "O awful!" "O horrible!" "O abominable!" "Who could have believed it!" "Cannot Gen. Pierce do something to put a stop to this dreadful evil!" "To avert the calamities of a civil war the Mormons should be made to obey the laws!" Such are the arguments, Mr. Statesman, that wise and candid men hear against the so-called delusion. They again reflect, if "Mormonism" is really such a dreadful delusion, and if a plurality of wives is, indeed so sinful and unscriptural, why are not some candid arguments—some scriptural evidences forthcoming to convince the judgment and enlighten the mind, and to show the nature of the delusion, and why, and wherein it is a delusion? Why, say they, are all these denunciations heaped upon the Latter-day Saints, without one logical argument, or scriptural evidence to sustain them.

If editors and ministers wish to put

a stop to the rolling of the great wheels of "Mormonism," we advise them to try another plan. You have found that evil epithets and the cry of imposture have been tried in vain. Such empty trash is becoming stale; it is not received as evidence by a thinking public. They do not greedily swallow it down; they want something more substantial. Let theologians back up their cry of delusion, by good, sound reasoning—by evidences from the Word of God. Let editors and authors, for once, show themselves men of sense; let them, for once, appeal to the law and testimony, and expose "Mormonism" scripturally; let them, for once, prove to the world that the doctrines of the Latter Day Saints are false; let them show from the Word of God that a plurality of wives is sinful or unscriptural. If they will, for once, adopt this plan, they will find that it will have more weight in the minds of an intelligent, thinking public, than all the ridicule, vile reproaches, and popular denunciations, that the devil can invent. Try it and see. If you will prove "Mormonism" to be a delusion; if you will show by the Word of God that a plurality of wives is not sanctioned under the Gospel as it was under former dispensations, you will greatly enlighten the minds of the people of Utah. Think not that the descendants of the pilgrim fathers—the intelligent sons and daughters of the New England States—the citizens of this great Republic, educated under the salutary influence of American institutions, who now dwell in exile in the Mountain Territory, are so lost in the depths of barbarism—so engulfed in the fatal vortex of delusion—so impenetrable to sound arguments and logical reasoning—so blind to the great truths contained in the Word of God, that they are beyond all hopes of recovery. At least make the exertion once; convince them of their errors of doctrine or errors of practice. Let missionaries be sent among them; they shall be treated with the highest respect; meeting houses

shall be opened to them free of all expense; the people will turn out by tens of thousands to hear their strong reasonings, and if they are able to prove "Mormonism" a delusion, they will convert the great majority of the Territory. Here, then, is a splendid field for missionary enterprise. But let us notify you to send men who are not afraid of the Word of God. Let men be sent who will make no denunciations, only such as they are able to prove; for the inhabitants of Utah have too much sense to be thus gulled and duped; they have too much experience to believe all that missionaries and editors say without proof; they have too much honesty and desire for the truth, to believe a thing to be true or untrue because long-established customs and popularity sanction it. The people of Utah hear and then judge; they think for themselves, and do not hire ministers and editors to think for them. Come, then, you missionary societies whose bosoms yearn over the dark and benighted heathen in foreign climes, awake to the awful condition of the poor and outcast Latter Day Saints in your own land; send forth your master spirits—your Calvins—your Luthers—your Wesleys; let the thunder of their eloquence be heard upon the mountain tops; let the vales of Utah be refreshed by their sublime effusions; let the hills and mountain gorges re-echo the glad tidings, till every ear shall hear, and every heart be penetrated. A voice is heard from Utah, saying, Come over and help us; teach us of our errors; convince us of our delusions, if we have any; set us in the good old paths of ancient Christianity, if we are not already walking therein; take us by the hand and lead us into the light, if you consider us in darkness; prove to us that the Book of Mormon is an imposition, that we may be justified in rejecting it; convince us that a plurality of wives is contrary to the Gospel; let your light shine upon the mountains and upon the highest places of the earth, that Utah may, per-

adventure, become enlightened — at least, that she may be able to see some of the beauties of civilized society. The inhabitants of that dark and benighted land are so far sunk in the depths of barbarism, that they will not suffer a public prostitute to live in the Territory: an adulterer or seducer is not considered fit to live in that barbarous land. These ornaments of civilized and Christian nations, do not yet adorn the cities and towns of Utah. Cursing, swearing, gambling, drunkenness, stealing, brother going to law with brother, fighting, quarrelling, and such like specimens of civilized society, have not yet been introduced to polish and refine the manners of that deluded, benighted people. Missionaries, therefore, will have a great work to perform to reclaim the “Mormons” from all their barbarous and degrading customs, and polish and adorn them with all the beauties of civilization. But let them not be discouraged; if they can prove that they have greater light than the Saints, they may be assured of success, and that the people *en masse* will be converted.

But “the people of Utah should be made to obey the laws, in order to avert the calamities of civil war.” We hope that priests and editors will not marshal the whole nation against them. At least, show them some little mercy, by first informing them what laws of God or man they have broken. Before you blot their names out from under Heaven, give them one chance of repentance and reformation, by sending wise men, and judges, and lawyers, to point out to them what law of the United States they have violated, or what law of Utah territory they have transgressed. If it be contrary to the laws of the United States, for the citizens of Utah to have a plurality of wives, they are certainly ignorant of the existence of such laws. None of the lawyers or judges who have been sent among them have ever pretended that the United States have passed any laws upon that subject. And as for the

laws of the individual states and other territories, Utah is not aware that she is amenable to them. Each state and territory passes its own laws to regulate its own domestic relations and internal affairs, and is not under the jurisdiction of any other. If Utah has become a transgressor of any laws to which she is amenable, let the judges of the Supreme Court appointed for that territory take cognizance of the same, and punish her citizens by law. This will “avert the calamities of civil war” which editors and religious bigots are so fearful of. We ask the citizens of the Northern states, if their State laws authorize them to regulate the policy of the Southern States in regard to slavery? Have they the right to say that the Southern States must and shall abolish slavery? The State laws of the North have nothing to do with the domestic relations of the South. So it is in regard to Utah; she asks not the interference of any state of the Union to dictate to her what kind of policy she must adopt in her legislative enactments; if she choose to adopt slavery in her midst, the organic law of the Territory gives her the privilege; if she choose to practise a plurality of wives, she has the most unbounded right to do so, until prohibited by law; if she choose to pass laws authorizing her citizens to marry a hundred or seven hundred wives, it would be a violation of no law or Constitution of the General Government. If enthusiasts and religious bigots are not pleased with the liberties guaranteed in the great Constitution of this country, let them petition Congress for a different kind of government—one that shall combine the ecclesiastical with the civil power—one that shall incorporate the holy inquisition for the punishment of all heretics who dare think or act for themselves—one that shall issue a bloody edict for the extermination of the Latter-day Saints wherever they can be found: such a government would be much better adapted to their wants: such a govern-

ment would enable them to rule over the consciences of men by the sword, the faggot, and the fire; such a government would enable them to effectually demolish all delusions and heretical opinions, by physical arguments, instead of mental. O, how beautiful! how logical! how powerful in its applications would such an order of things be! Before such irresistible logic the poor "Mormons" would stand no chance at all; they would be overpowered, butchered, roasted alive, as an unequivocal testimony of their gross delusions!

But to return again to our subject. If the plurality of wives once existed in the Christian Church, why has not the practice been kept up unto the present day? Is it not an evidence that it never existed under the Gospel, from the fact that it has not been transferred down to our time? We reply, that the non-existence of the practice among Christian nations now, is no evidence at all against its existence in the early age of Christianity. There is scarcely one feature of ancient Christianity, that has struggled through the long night of darkness, and reached our day. Where now are the inspired Apostles, such as characterized ancient Christianity? Where now are the abundance of Christian Prophets, such as once flourished in the Christian Church? Where now are the visions, revelations, prophecies, ministry of angels, the healings, the miracles, and the power of God that distinguished the Christian Church while it was on the earth? Where has been even the Christian Church, itself, for centuries and ages past? It has been nowhere upon the earth. If all the great, and glorious, and grand characteristics of Christianity have ceased—if the Christian Church, itself, has not been transferred to our day, how could it be expected that the plurality of wives, as practised in that Church, should survive the general wreck? If the most important offices, gifts, and blessings of the Gospel perished in the general apostacy, it would be nothing strange if some of the customs of the early Christians should perish also.

After the Church of Christ became extinct from the earth, the apostates who were left still continued a form under the name of a Christian Church; these changed and altered customs to suit their own imaginations; forbidding their priests to marry, and introducing celibacy, and nunneries, and thousands of other foolish

whims and habits that the Christian Church, while it was on the earth, never thought of. From these unauthorised apostates, sprang all the churches of modern Christendom; all being as destitute of divine authority as the idolatrous Hindoos. And, through their traditions, customs, and foolish imaginations, they have almost entirely eradicated every feature and custom of ancient Christianity from the earth.

This great apostacy began to manifest itself in the Christian Church while the Apostles were yet living. Paul, in speaking of the coming of Christ, says, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first." (2 Thess. v. 3.) And again, he says, "for the mystery of iniquity doth already work." (Verse 7.) The apostate churches of latter times were to be "without natural affection," "having a form of godliness, but denying the power thereof," "giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their consciences seared with a hot iron; *forbidding to marry*;" "waxing worse and worse, deceiving and being deceived;" "through covetousness, with feigned words, making merchandise of the people," "turning their ears away from the truth, and turning them unto fables." "Forbidding to marry" was one of the grand evils of the apostacy; it was classified with the "doctrines of devils; it was one of the most effectual doctrines that the devil could invent to uproot the foundations of society; to deprive the people of God of their promised heritage of children; to thwart the purposes of the Almighty in peopling the earth with its full measure of inhabitants; to cut off the glory promised to the faithful through the continuance of their posterity; to reduce mankind to the same woful condition as the fallen angels themselves, who have no power to increase their dominions by a multiplication of their species.

The devil and his angels, having forfeited, in their first estate, all right to enter a second with bodies of flesh and bones, and having lost the privilege of marrying and propagating their species, feel maliciously wicked and envious against the sons of men who kept their first estate and are now in the enjoyment of the second, marrying and increasing their families or kingdoms. These arch seducers know full well the blessings which they

have lost, and which they see mankind in possession of, namely, the blessings of wives and children. Could they seduce mankind and forbid them to marry, it would greatly gratify their hellish revenge; for they know that all such would lose their promised glory, being left wifeless and childless like themselves, without any possible means of reigning over an endless increase of posterity.

The devils, knowing the eternal ruin which would necessarily come upon mankind, could they be persuaded to abolish marriage, used every art of seduction to accomplish their evil designs. When they could not succeed in one way they would try another; if they could not persuade all the church to forsake the practice of marriage, they would then try their skill upon the apostate priesthood, endeavouring to enforce them into a life of perpetual celibacy. The devils soon succeeded in getting laws enacted, forbidding the priests to marry. Nunneries were also built in which females were immured for life, and thus prevented from fulfilling the great and first command to multiply their species. The next great object with the Devil was, to unite this apostate Church and priesthood with the civil power; this he soon accomplished. He now found himself armed with double facilities. What he could not before fully accomplish with the ecclesiastical tribunals, he could now perform through the enactments of the civil powers. He had already succeeded in abolishing marriage among priests and nuns, and the next step was to forbid the plurality of wives—that divine institution which had, in all previous ages of the world, been so successful among holy Patriarchs, Prophets, and righteous men, in greatly multiplying the people of God,

and spreading them abroad like the sands of the seashore. Could he persuade the ecclesiastical and civil powers to unitedly attack this holy institution, and utterly abolish it in Church and State, it would greatly satiate his revengeful feelings; for he recollected well how much harm Abraham, Jacob, Moses, Gideon, Elkanah, David, and numerous other old Polygamists had done to his kingdom. God had declared himself to be the God of Abraham, the God of Isaac, and the God of Jacob, and had promised to bless the children of their numerous wives and multiply them like the dust of the earth. And Christ too, the greatest enemy which the Devil had, was so well pleased with this divine institution, that he chose to come into the world through the lineage of a long list of Jewish and Patriarchal Polygamists. The Devil, therefore, thought to vent his spite at this holy order, and if possible entirely eradicate it from the earth. Through the influence of Apostate Christendom several nations have actually been persuaded to assist the Devil in his malicious warfare against this divine system; they have actually passed laws prohibiting it in their midst. Thus that order of plurality by which the twelve tribes of Israel were founded, and from which the Messiah, according to the flesh, came; that order which multiplied the chosen seed as the stars of heaven, and in which all nations shall be blessed; that order by which the childless dead could have his name perpetuated to endless generations; that holy, divine order has been overturned and abolished by human enactments and by human authority. Let Apostate Christendom blush at her sacrilegious deeds! Let her be ashamed of her narrow, contracted, bigoted laws!

(To be continued.)

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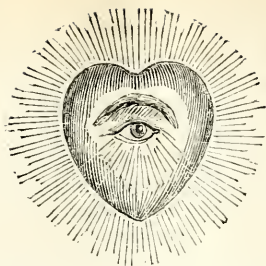
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SEER.

ALL YE INHABITANTS OF THE WORLD, AND DWELLERS ON THE EARTH, SEE YE, WHEN HE
LIFTETH UP AN ENSIGN ON THE MOUNTAINS.—*Isaiah* xviii, 3.

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THE PRE-EXISTENCE OF MAN.

(Continued from page 73.)

62. If man before the fall, had no knowledge of misery, it is evident that he also must have been ignorant of the nature of happiness; for although placed in circumstances where there is no misery, yet he does not realize that this condition is a condition of happiness: no one could explain to him the nature of happiness: the idea of happiness never could enter his mind until he could form an idea of a state or condition of an opposite nature. If we should conceive of a being placed in circumstances where a continuous stream of light shone upon him, whose intensity never varied—if we should conceive him as never closing his eyes upon this light, it would be impossible for him to know the nature of darkness; and it would be equally impossible for him to form any idea that he was enjoying light: light could not be explained to him, as something opposite to darkness; and though he should dwell in that light eternally, he never could appreciate it; he could not contrast his condition in the light, with the condition of another in darkness; for he would have no idea what darkness was: in order to understand the difference between light and darkness, and appreciate the blessings of the one, contrast-

ed with the disagreeableness of the other, he must experience the two opposite states. So likewise, in reference to the idea of happiness; in order to determine in his own mind what happiness is, he must be able to contrast it with misery, but if he has no idea of misery, he could not make the contrast, and consequently he could form no idea in his own mind that his state was a state of happiness. The word *happiness* would be a vague term of which he could form no idea of the meaning. Hence, the state of our first parents before the fall, must have been a kind of neutral state, having no knowledge of happiness or misery, neither enjoying the one nor suffering the other, not appreciating their condition, for they could not contrast it with any opposite condition. It was necessary, therefore, for them to experience pain or misery, that they might discern and appreciate happiness.

63. The Lord being perfect in goodness, could not, consistently with this great attribute of His nature, inflict pain or misery upon innocent beings, like our first parents. If he had made them subject to pain, his work could not have been pronounced

very good : and if he had inflicted pain upon them while in their innocent state, all the Heavens would have considered Him unjust, and impeached his goodness. Pain or misery must be the result of transgression. All pain in the universe originated in transgression. But our first parents, while innocent, knew neither good nor evil : they knew that God had given a law in regard to the fruit of a certain tree which they were told was "the tree of knowledge of good and evil." The mere name of this tree gave them no idea of the nature of either good or evil. They knew that God had given them a command not to eat of the fruit ; but they did not know that obedience to this law was good, and that disobedience to it was evil. If they had been told that to obey the law was good, and that to disobey it was evil, they could not have understood the terms ; good and evil were words without meaning to them. It was true, they were told of the penalty which should be inflicted upon them if they transgressed the law. But they could form no idea of the nature of death, so far as the sensation was concerned ; and therefore they stood in no fear of death. If God had seen proper to have told them before the fall, that death would be a dissolution of body and spirit, that their bodies would return to dust, and that their spirits would be miserable, yet they could not have understood that such a state of things would be misery ; they could have formed no idea of the evils of death, or that it would be of any disadvantage to them to have their bodies and spirits separated. To stand in fear of a penalty would indicate that the being who thus feared, must have some idea of misery ; but as our first parents knew no misery, because they knew no evil, it was impossible for them to have any fears in regard to the consequences resulting from disobedience. Hence they were agents or subjects capable of being enticed to disobey the law, without any fear. They had never been frowned upon by their Father,

therefore they could not conceive the nature of a frown. All their acts, prior to knowing good and evil, must have been, to a certain extent, without any merit or demerit. If they had done any acts which would have been considered good if performed by beings who knew good, yet, because of their ignorance of the nature of good, such acts would not be considered either good or bad. Therefore, they, while in this state of ignorance, could do no good, for they knew not the nature of good ; neither could they learn the nature of good, without transgressing the law, and thus learning the nature of evil ; then, and not till then, they would learn by experience, that one species of acts was good, and that another species was evil.

64. Without a knowledge of good and evil, of happiness and misery, they could have no conception of justice and mercy. A sense of justice implies not only a knowledge of what is right and wrong, but a knowledge of the penalty which should be inflicted upon the evil doer. An understanding of the nature of mercy implies an understanding of justice ; and without a knowledge of the latter, no conceptions could be formed of the nature of the former. Our first parents, in this state, had never seen any one suffering the demands of justice under the penalty of a broken law ; they never had seen mercy offered to a being in such a condition. Justice and mercy would be words to them without a meaning : the ideas of their nature could not, in their innocent state, enter into their hearts. Language would be altogether inadequate to give them the least notion of these qualities ; they could only be learned by tasting good and evil, by partaking of happiness and misery.

65. Love and hatred must have been sensations unknown prior to the knowledge of good and evil. Hatred is excited by something possessing disagreeable qualities ; but, as all things were very good, there was nothing calculated to excite this passion : no evil

qualities were, as yet, discerned by them: such sensations could not be produced in them, without inflicting more or less pain; but the sensation of pain could not be awakened without doing evil; therefore, it was impossible for them to have the sensation of hatred, before knowing evil. But a being who has no knowledge of hatred can have no knowledge of love; for love being the opposite of hatred, can only be understood by contrast. In order to love, a being must perceive something good in the object loved, but as Adam had no idea of good, he could not love anything because it possessed the quality of goodness, and therefore, he could not form any idea of the nature of love. Love and hatred, then, are sensations derived from the knowledge of good and evil.

66. If the knowledge of good and evil, of happiness and misery, of justice and mercy, of love and hatred, had no place in the minds of our first parents, prior to the fall, it is evident that they were totally deficient of the qualities necessary to the enjoyment of the society of beings of a superior order: they were totally unqualified to converse, and reason, and associate, with any degree of satisfaction, with beings, who were in the possession of all this knowledge; they were totally inadequate to hold any power or authority among those who knew good and evil; they were entirely unqualified to sit in judgment upon transgressors—to discern the nature of crime—to punish the guilty—to show mercy to the afflicted—to love good and hate evil: for the want of experimental knowledge they could not, for a moment, have been entrusted with the exercise of any of these important functions. And thus we perceive, as we have already stated in a former paragraph, that there are certain truths which could only be learned by experience; while there are other truths which can be acquired by reason, reflection, observation, and revelation. But experimental truths are just as

necessary as those acquired by a different process.

67. Thus we see that the knowledge of our first parents was extremely limited. Though the Lord had formed Eve, and brought her to Adam, yet it is extremely doubtful whether, in their innocent state, they could love or hate each other. It is difficult for us to conceive how conjugal love could exist between the two sexes, when they had no knowledge of good or evil, of joy or misery. That feeling of joy which now exists between husband and wife, they must have been strangers to. It is also extremely doubtful whether they, in their state of ignorance, could propagate a mortal species. Shame or modesty was something that they had no idea of; hence, we read that, "they were both naked, the man and his wife, and were not ashamed."—Gen. ii, 25. They, being immortal, and having no blood flowing within their systems, and being destitute of the idea of love and hatred, of sexual affection, and of every principle resulting from a knowledge of good and evil, were unqualified, as yet, to fulfil that great command, to, "Be fruitful and multiply and replenish the earth;"—Gen. i, 28; provided that the command had reference to a mortal posterity of flesh and bones. Flesh and bones are made out of blood; and without blood, flesh and bones could not be begotten and born; now, as blood is the natural life, and contains within itself mortality and death, it is evident that Adam and Eve had not that mortal fluid flowing within their immortal systems; and yet, without blood, they never could have begotten children of flesh and bones. If it were the design of the Almighty, that man, in his second estate, should beget bodies or tabernacles only, and not spirits, then it was impossible for them to fulfil that design until after the fall. The spirits were already begotten in heaven; these spirits required tabernacles; it may have been the duty of man in this world to beget these tabernacles, that innocent spirits from the spirit world might

take up their abode in them. This work, man, in this world, could not do, unless blood circulated within his arteries and veins. Now, the Lord could not, consistently with his goodness, organize blood within the system of man, and thus subject him to death. He therefore made him immortal, by organizing, in connection with his flesh and bones, an immortal fluid of a more refined nature than that of blood—a fluid of spirit.

68. In order that man might have the exceedingly great privilege granted to him of knowing good and evil, happiness and misery, justice and mercy, love and hatred, of multiplying and replenishing the earth, with bodies or tabernacles for the spirits—the Lord formed the tree of knowledge, and so constructed its fruit, that if taken in the system, it would destroy the immortality thereof, and cause blood to usurp the place of the spiritual fluid, and thus, by our first parents partaking of the tree, they would place themselves in a condition to propagate their species, or in other words, bodies of flesh. But did the Lord command them to eat of this fruit? No: such a command would have been inconsistent with His goodness. It was perfectly consistent with his attributes to make the tree: it was perfectly right that he should plant it in the midst of the garden, where Adam and his wife could not fail to behold it, as they passed to and fro eating of the various fruits with which the garden abounded. But knowing that the fruit contained mortality and death within it, he did not feel justified to let Adam and Eve partake of it without giving them a warning of the consequences which would follow. The Heavens would have considered the Lord unjust inasmuch as He had made the tree and placed it within the reach of man, if He had neglected to caution him not to eat of it. Therefore the Lord gave a strict command that our first parents should not eat of the fruit, telling them that they should surely die, if they did

partake of it. The Lord having a foreknowledge of all things, knew that Adam and Eve would, because of their great ignorance, be easily enticed to disobey this commandment, he, therefore, suffered Satan to enter into the body of a certain beast, called a serpent, and to speak through the serpent, and entice our first parents to eat the forbidden fruit. (See Joseph Smith's inspired translation of the third chap. of Gen.) They yielded to the temptation: the Lord now could inflict upon them pain, and misery, and death, and still be just; for they had disobeyed his command. They were now made mortal by their own acts. Blood now flowed within their systems, and they had placed themselves in a condition to "multiply and replenish the earth" with a mortal posterity. Although the command was given before the fall for man to multiply, yet the Lord very well knew that man could not fulfil this command, so far as mortality was concerned, until he should through his own act, acquire a knowledge of good and evil, and introduce a change into his own system adapted to that end. Therefore, the first great command was given according to the fore-knowledge of God in relation to the fall, knowing that man would suffer the penalties of eating the forbidden fruit, and knowing that while under that penalty he would be prepared to beget a fleshly offspring. From all the circumstances, it appears plain to us, that the Lord never intended our first parents to multiply mortal tabernacles until after they should, by their own acts, gain a knowledge of good and evil, and be prepared to govern children, according to the principles of justice and mercy, and the nature of right and wrong. It would seem too, that the command to multiply was given to all the children of men, both male and female, on the sixth day; and as Adam and Eve were not formed temporally until the seventh day, the command must have been given while they were in the spirit world, and it is not at all likely that

they remembered the command after entering their tabernacles. In the Book of Abraham, the Lord has not told us that he gave a positive command for man to multiply; but while counselling upon the subject on the sixth day, the Gods said, "We will cause them to be fruitful, and multiply, and replenish the earth," This was not a command, but merely a declaration what the Gods would do. "We will cause them to be fruitful," &c. Now we have already seen what plan was adopted to cause them to multiply; it was by placing before them "the tree of knowledge," that they, through the exercise of their own agency, might be endowed with the requisite qualifications not only to bring forth mortal children, but to govern them according to the laws of good and evil.

69. That our first parents would have had no mortal children if they had not partaken of the forbidden fruit, is not only reasonable, but it is clearly revealed in the Book of Mormon. The prophet Lehi says, "If Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created must have remained in the same state which they were, after they were created; and they must have remained for ever, and had no end. *And they would have had no children*; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But behold, all things have been done in the wisdom of Him who knoweth all things. Adam fell that men might be; and men are that they might have joy." (2 Book of Nephi, 1st chap., page 58.) The same doctrine is also revealed in the inspired translation of the Book of Genesis. "And Adam called upon the name of the Lord, and Eve also, his wife, and they heard the voice of the Lord, from the way towards the garden of Eden, speaking unto them, and they saw him not, for they were shut out

from his presence. And he gave unto them commandment, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

"And after many days an angel of the Lord appeared unto Adam, saying, Why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me. And then the angel spake, saying, This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent, and call upon God in the name of the Son for evermore.

"And in that day the Holy Ghost fell upon Adam, which bore record of the Father and the Son, saying, I am Jesus Christ from the beginning, henceforth and forever, that as thou hast fallen, thou mayest be redeemed; and all mankind, even as many as will.

"And in that day Adam blessed God, and was filled, and began to prophesy concerning all the families of the earth: Blessed be the name of God for my transgression, for in this life I shall have joy, and again in my flesh I shall see God.

"And Eve, his wife, heard all these things, and was glad, saying, "Were it not for our transgression, WE SHOULD NEVER HAVE HAD SEED, and should never have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. And Adam and Eve blessed the name of God; and they made all things known unto their sons and their daughters."

70. The prophet Enoch also reveals the same doctrine in his celebrated discourse on the subject of the Gospel, as revealed to Adam after he was driven out from the garden of Eden. "And Enoch continued his speech, saying, The Lord which spake with me, the same is the God of Heaven, and he

is my God and your God, and ye are my brethren; and why counsel ye yourselves, and deny the God of Heaven?

"The heavens hath he made: the earth is His footstool, and the foundation thereof is his: behold, He hath laid it; an host of men hath He brought in upon the face thereof. And death hath come upon our fathers: nevertheless we know them, and cannot deny; and even the first of all we know, even Adam. For a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in our own language.

"And as Enoch spake forth the words of God, the people trembled, and could not stand before his presence: and he said unto them, BECAUSE THAT ADAM FELL WE ARE: and by his fall came death; and we are made partakers of misery and woe. Behold, Satan hath come among the children of men, and tempteth them to worship him: and men have become carnal, sensual, and devilish, and are shut out from the presence of God. But God hath made known unto my fathers, that all men must repent.

"And he called upon our father Adam by his own voice, saying, I am God: I made the world and men before they were. And He also said unto him, If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized even by water, in the name of mine Only Begotten Son, which is full of grace and truth, which is Jesus Christ, the only name which shall be given under Heaven, whereby salvation shall come unto the children of men; ye shall ask all things in His name, and whatever ye shall ask it shall be given.

"And our father Adam spake unto the Lord, and said, Why is it that men must repent and be baptized by water? And the Lord said unto Adam, Behold, I have forgiven thee thy transgressions in the garden of Eden. Thence came the saying abroad among the people, That Christ hath atoned for original

guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

"And the Lord spake unto Adam, saying, Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good. And it is given unto them to know good from evil: wherefore, they are agents unto themselves, and I have given unto you another law and commandment; wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God; for no unclean thing can dwell there, or dwell in His presence; for in the language of Adam, Man of Holiness is His name; and the name of His Only Begotten, is the Son of Man, even Jesus Christ, a righteous Judge which shall come.

"I give unto you a commandment to teach these things freely unto your children, saying, *That, inasmuch as they were born into the world by the fall which bringeth death, by Water and Blood, and the Spirit which I have made, and so become of dust a living soul, even so ye must be born again of Water, and the Spirit, and cleansed by blood, even the blood of mine Only Begotten, into the mysteries of the kingdom of Heaven; that ye may be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory; for by the water ye keep the commandment; by the Spirit ye are justified; and by the blood ye are sanctified, that in you is given the Record of Heaven—the Comforter—the Peaceable Things of immortal glory—the Truth of all things—that which quickeneth all things, which maketh alive all things—that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment.*

"And now, behold, I say unto you, this is the plan of salvation unto all

men; the Blood of mine Only Begotten which shall come in the meridian of time. And behold, all things have their likeness, and all things are created and made to bear record of me, both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth; and things which are in the earth, and things which are under the earth both above and beneath: all things bear record of me.

"And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water, and thus he was baptized, and the Spirit of God descended upon him; and thus he was born of the spirit, and he became quickened in the inner man: and he heard a voice out of Heaven, saying, Thou art baptized with fire, and with the Holy Ghost. This is the Record of the Father, and the Son, from henceforth and for ever. And thou art after the order of Him who was without beginning of days or end of years, from all eternity. Behold, thou art one in me—a son of God; and thus may all become my sons, Amen."*

71. From all these quotations we learn, that if it had not been for the fall of our first parents, they never could have had mortal children. Eve said, "*Were it not for our transgression, we should never have had seed.*" Enoch said, "*Because that Adam fell we are.*" Lehi said, "*Adam fell that men might be.*" The Lord said to Adam:—"Inasmuch as thy children are conceived in sin, even so, when they begin to grow up, sin conceiveth in their hearts." And again, the Lord said in relation to these children, "*They were born into the world by the fall, which bringeth death, by Water, and Blood, and the Spirit which I*

have made, and so become of dust a living soul." The "Water and Blood," properly united, form the flesh and bones of an infant; the spirit from Heaven, uniting with the "Water and Blood," animates the body, and thus it becomes "of dust a living soul."

72. Adam said, "Blessed be the name of God for my transgression, for in this life I shall have joy, and again in my flesh I shall see God. And Eve, his wife, heard all these things, and was glad, saying, Were it not for our transgression, we should never have had seed, and should never have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient." How great reason had our first parents to bless and praise God that he had made and placed the tree of knowledge in a position where they could eat of it; for though they brought upon themselves the penalty of their disobedience, and were placed, with their posterity, in a state of suffering, yet it was far better for them to endure the suffering, and even to die, than to have remained in the state that they were in before the fall. Indeed, it would have been better for them to have suffered a hundred-fold more than what they did, than to have always remained in a state of profound ignorance of good and evil—than to have forever been in a state incapable of knowing or appreciating joy or happiness—a state wherein the idea of justice and mercy could never have entered into their hearts. It was not the design of the Lord that man should remain in such depths of ignorance. Well might Adam and Eve bless God for their transgression; for all the sufferings that they endured in consequence of it were not worthy to be compared with the infinitely important knowledge gained, and the joys which flowed through that knowledge. Christ was considered as a "Lamb slain from the foundation of the world," to atone for the original sin of Adam. Therefore, by his transgression, he obtained

* Revealed to Joseph, the Seer, Dec. 1830, as a part of the Inspired Translation of the Book of Genesis.

knowledge indispensably necessary to his exaltation and happiness; and by the atonement his sin was forgiven, and he restored to the favour of God, possessing the requisite qualifications to enjoy his redemption, and the society of beings who knew good and evil. "The Lord God said, Behold, the man is become as one of us, to know good and evil." (Gen. iii, 22.) God and the heavenly host had attained to the knowledge of good and evil, and therefore they were capable of enjoying happiness, and judging righteously according to the principles of right and wrong, justice and mercy. Adam, by his transgression, had become like one of the Gods to know good and evil. Now can it be supposed, for a moment, that the Lord did not wish Adam to become like himself? Was He not desirous that he should learn how to distinguish between that which was good, and that which was evil? Or did he design that man should forever be deprived of that information which alone could give him joy? Was not the Only Begotten Son willing, even before the world was made, to be sent forth in the meridian of time to suffer and die, in order to atone for a transgression which would place Adam in the same condition as the Gods in respect to good and evil? The Son did not consider death to be too great a sacrifice, in order that man might be raised from the very depths of ignorance, and be placed on an equal footing with the Gods, as far as it regards good and evil, and all their accompanying consequences.

73. It is true, if the Saviour had not proposed to die to atone for Adam's sin, then there would have been no way of forgiveness; and justice would have consigned Adam to endless misery and banishment from the presence of his Father, without any hopes of the resurrection of his body, or a redemption of his spirit from the power of the Devil: hence, if God had not contrived a plan of redemption, it would have been

better for Adam not to have fallen; it would have been better for him to have remained in profound ignorance of good and evil, happiness and misery, than to have been miserable forever like the fallen angels. But God having devised a plan of redemption, it was far better for Adam to transgress, and suffer the penalties of that transgression for a season, than to remain in a state wherein he could never know good and evil, like the Gods—wherein he could never appreciate the happiness of heaven, or know the joys of eternal life—wherein he could not understand the nature of justice and mercy, of right and wrong—wherein he could never be entrusted with any authority, or power, or rule over beings who were in possession of this superior knowledge—and wherein he could never have had children, and therefore the great family of spirits in Heaven would have been disappointed in their anxious longing expectations to receive bodies. Therefore, I lift up my heart in praise and thanksgiving before the Lord; yea, I bless God with all my soul, that our first parents did transgress, and bring suffering, and misery, and death, upon the world; for, because of this transgression my spirit has been permitted to come from Heaven, and enter a tabernacle of flesh and bones—because of this transgression, I am permitted to know, in this life, good and evil, joy and misery, justice and mercy, love and hatred—because of this transgression, I learn by experience things which I never could have learned in any other way—because of this transgression, I shall know and appreciate the joys of my redemption; I shall enjoy the words of eternal life in this world, and the fulness of eternal life in the world to come.

74. There was another tree in the garden of Eden, whose fruit possessed qualities of an opposite nature to that of the tree of knowledge. It was called "*the Tree of Life*." This tree was calculated to produce endless life; it would change mortality into immor-

talities, as may be seen from the following passages:—"And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever, therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."—(Gen. iii., 22, 24.) If our first parents, after having transgressed, and become subject to death, had been permitted to eat of that, the consequences would have been of the most fearful nature, and they would have been ruined forever. The act would not only have affected man, but it would have affected God; His word would have been void, for the sentence of death had already passed, and they were told that they should "*surely die.*" The fruit of the Tree of Life would have caused them to live forever, and God's word would have failed: not only so, but they would have lived forever in misery; for the plan of salvation which was to be brought about by the shedding of blood or by the death of the Saviour,

would have been frustrated. If Adam had placed himself in a condition that he could not die, his children would have been placed in the same condition also; (that is, provided that it was possible for him to have begotten children of flesh and bones under such circumstances;) hence, the Messiah, according to the flesh, could not have died: forasmuch as all the children would have been immortal, His fleshly body would have been immortal also, and without blood; thus there could have been no atonement by the shedding of blood. Therefore, man would have remained in his fallen state forever, being subject to the Devil who had overcome him, being dead spiritually, without any possibility or hopes of recovery, being miserable forever like the fallen angels. It is very doubtful, whether our first parents, if they had partaken of the tree of life, after the fall, could have brought forth children of flesh and bones; for blood which is essential to the organization of fleshly bodies, would have been eradicated from their systems. Therefore, the Lord, knowing the evil consequences which would follow if they partook of the Tree of Life, carefully guarded the same by Cherubims and a flaming sword.

(To be continued.)

CELESTIAL MARRIAGE.

(Continued from page 80.)

If the plurality of wives be a divine institution, why did not the Lord make more than one female for Adam? Because one was sufficient to commence the work of peopling this creation. The Lord generally accomplishes His work through prescribed and fixed laws. The law of generation is the fixed and established method by which males and females have been organized out of the dust, during the last six thousand years. Before this law could take effect, it was necessary that the immortal bodies of the first pair should

be formed in a different manner from that of the mortal bodies of their offspring. The first pair being formed by the immediate agency of the Almighty, all others could be formed through the general and fixed laws of generation.

God had power to form all the inhabitants of the earth in the same way that He did the first pair, but His wisdom dictated their formation by another law. He had power to form a great number of females for Adam, but His wisdom dictated the

formation of only one as being sufficient to commence the great work of the multiplication of the human species.

But does not Jesus, when referring to the union of Adam and Eve, as one flesh, convey the idea that no man was to have more than one wife? No; Jesus was speaking of the Jewish nation, who had been accustomed to give bills of divorcement, and put away their wives; he was showing them that Moses suffered such bills to be given, because of the hardness of their hearts; "but from the beginning it was not so." He told them that it was unlawful for them to put away their wives, except for the cause of fornication. He "said unto them, Have ye not read, that He which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder." (Matthew xix., 4, 6.) Jesus here vindicates the sacredness and perpetuity of the marriage covenant. He shows that the husband and wife are no more twain, but one flesh. What are we to understand by two becoming one flesh? Does it mean that the male and female lose their identity as persons? By no means. Such a circumstance never happened in any age of the world. Does it mean that they become one merely in their thoughts, affections, and minds? No; it says they twain shall be one flesh: mark the expression, "*one flesh*," not one mind. But how can this be possible? Answer; By the sacred covenant of marriage, the woman freely and voluntarily gives herself to the husband; she no longer is her own, neither does she belong to her parents, or to any one else; she has surrendered herself wholly to her husband; she is his helpmate; his wife; his property; his flesh, just as much as the flesh of his own body is his: hence, Paul says, "So ought men to love their

wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it."—(Eph. v., 28, 29.) Although she still maintains her identity as a distinct personage, yet she belongs to another, and not to herself; she is his flesh and his bones. He, therefore, that will divorce his own flesh and his own bones, "saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery."—(Matthew v., 32.) Now, a man that will cause his own wife which is, by marriage, his own flesh, to commit adultery, will be considered as an adulterer himself, and will be judged and condemned with adulterers; for in him is the greater sin, because he compelled his own flesh to commit adultery, by putting her away. And if he should marry, after having put her away, it would be adding sin to sin; for, after having forced his wife to commit adultery, he would now actually commit adultery himself. Hence, Jesus says, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery."—(Matthew xix., 9.) Thus it will be seen, that a man who unlawfully divorces his wife, although he may remain unmarried, commits a sin equal to that of adultery, for he "*causeth her to commit adultery*;" and if he marry while in this great transgression, he, of course, would marry contrary to the will of God, therefore, God would have nothing to do in joining him to another, consequently his marriage, not being of Divine appointment, would be considered illegal, and therefore adulterous, like all other marriages wherein the authority of God is not recognized.

Some may pretend to say that if it be considered adultery to marry another, after having unlawfully divorced a wife, then it would be considered adultery to marry another without a divorce, having two or more at the same time. But these two cases are en-

tirely distinct and different in their nature. In the first case, a man, before he marries another, is under great transgression, having unlawfully put away his wife and caused her to commit adultery. While under this great transgression, God will not suffer him to be made one flesh with another; and if he marry, he marries independent of the authority of Heaven, and therefore commits adultery. But in the second case, if he marry another when he is not under transgression, through the consent of his first wife, and under the Divine sanction, and by Divine appointment and authority, as the holy Patriarchs and Prophets did, he does not commit adultery. Neither Jesus nor his apostles ever represented a person to be an adulterous man for marrying two wives and living with them, as had been practised by holy men in all previous ages. Such a practice was never condemned. Jesus did not say that Moses suffered a plurality of wives because of the hardness of their hearts, and that it was not so from the beginning. No. He said directly the reverse. It was for putting away wives, and not for taking wives, that Jesus condemned them. This putting away of wives was not only condemned under the Gospel, but it was considered a great evil hundreds of years before Christ. Hear the testimony of the Prophet Malachi: "Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that He hateth putting away."—(Mal. ii., 15, 16.)

As it was considered a very great evil for a husband to put away his wife, so, likewise, it was very sinful for a wife to put away her husband. Jesus says, "If a woman shall put away her husband, and be married to another, she committeth adultery."—(Mark x., 12.)

In addition to the sense already illustrated, a husband and wife become one flesh in another respect. They not only become one flesh by the wife's giving herself wholly to the husband,

but originally the woman was actually made out of the bone and flesh of Adam. The Lord in forming a wife for Adam, did not see proper to construct her entirely out of the ground, but He took one of Adam's ribs, and, connecting with it the necessary materials, formed a woman, and brought her to the Man; this curious circumstance caused Adam to exclaim, "This is now bone of my bone, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. ii., 23, 24.) The woman therefore, by creation, was originally part of Man; the marriage ordinance being instituted to restore to man that part which was taken from him, without which he could not be perfect. When the bone or rib, taken from him, was restored in the form of a female and wife, he could, with all propriety, say that they were one flesh.

That this saying was not only applicable in the case of the first pair, but to all others who should afterwards be married by divine appointment, is evident from the declaration that a man, for this very cause, should leave father and mother, and cleave unto his wife, and they should be one flesh.

But there is still an additional sense wherein the husband and wife become one. They become one flesh in their children. The flesh of both father and mother becomes amalgamated in one in each of their offspring. Here is a union of the flesh of the father with that of the mother, that can never be separated—a union of the flesh of two in one body—a union as perfect as that of Adam's rib before it was extracted from his body—a union that no power but death can dissolve—a union that will be eternal after the resurrection. Hence the husband and wife become one flesh in their children eternally. The union of husband and wife, therefore, should be as inseparable as their own flesh and bones in-

incorporated in their children; it should be as eternal as the immortal bodies of their children after the resurrection. No wonder, then, that the Lord "hates putting away;" it is a violation of the eternal covenant of marriage; it is the overthrowing of the great foundation of eternal kingdoms; it is the destruction of an endless increase of posterity, and the rejection of the grand Patriarchal and family order of the Heavens; it is the severing asunder of that which God has joined together for eternity—the rending in twain of his own flesh and his own bones which God had united to be one forever; and in fine, it is the rejection of the Woman—"the glory of the Man"—the only means that God has ordained for the peopling of Worlds—the only stepping stone to an endless increase of dominions—the only medium of an endless continuation of immortal lives. What, therefore, God has joined together as one flesh, let no human authority dare put asunder.

But does not the saying, that "they twain shall be one flesh," indicate that God did not design more than two to become one flesh? No: it conveys no such idea. Jesus says, "I and my Father are one."—(John x., 30.) Now this saying did not prevent others from becoming one with the Father and Son; it was just as possible for three, or four, or a hundred, or any other number of his disciples, however great, to become one with Jesus and His Father, as it was for they twain to be one. Indeed, Jesus prays to the Father to make all his disciples one, even as they were one. Therefore because a man becomes one flesh with one wife, it does not prevent him from becoming one flesh with a second. When Jacob became one flesh with Leah, it did not prevent him from marrying Rachael, and Bilhah, and Zilpah, and from becoming one flesh with each of them. Each of the latter three were as much his as the first. The flesh of Jacob and Rachel was incorporated as one in the bodies of

Joseph and Benjamin, as much as the flesh of Jacob and Leah was in Judah and Simeon. If it could be said of Jacob and Leah, that "They twain shall be one flesh," the same saying could be applied, with equal propriety, to Jacob and Rachel—to Jacob and Bilhah—to Jacob and Zilpah; or if he had been paired with seven hundred wives, as Solomon was, it would have been equally applicable to each pair.

In the writings of the New Testament, we have no particular instances mentioned of the plurality of wives, and from this circumstance, some have supposed that such a practice did not exist; but we reply, that there are several books of the Old Testament, also, wherein no instances of such a practice, are recorded, and yet it is well known that such an order was in existence. Therefore, because the writers of the New Testament have failed to mention instances, it is no evidence whatever against the continuation of that divine institution. Why should some sixteen or eighteen of the inspired writers of the Old Testament be entirely silent in regard to a practice which existed under their immediate notice? The silence of the eight writers of the New Testament is no more proof against the existence of the plurality custom under the Christian dispensation, than the silence of double that number of writers is against its existence under former dispensations.

It is supposed by some, because the term *wife*, instead of *wives*, is used in the New Testament that no Christians had more than one. But no such inference can be justly drawn on that account. For who does not know that the greatest majority of the Old Testament writers, have used the term *wife* in the singular number as well as those under the Gospel? There were many people under every dispensation who had but one wife; and for this cause, instructions were most usually given in terms and language suited to the general condition of the people taken as a whole. When Moses gave

laws concerning domestic relations, he most generally used the term *wife*, instead of *wives*, knowing that, in the most of cases, the laws regulating one wife, would be equally applicable to a plurality. Hence, he uses the singular number in his instructions in relation to a divorce: the same language is used against coveting a neighbour's wife; and yet these laws were designed to take effect among polygamists, as well as among families practising the one wife system. Many other laws were applicable to both systems, and yet Moses uses the singular term instead of the plural. This same custom continued among the writers after Moses; and it was very seldom that the term *wives*, in relation to individual families, was used, unless in regard to some circumstance or event which especially required the language to be in the plural. The New Testament writers, in giving rules and regulations for the government of families, have followed the same custom as those who preceded them, using the singular number, considering that what was applicable to one wife, was, in most of cases, applicable to a plurality. This method of expressing themselves, therefore, is not the least evidence against the existence of this order of things among Christians. Indeed, we know, that if the Jewish nation kept their law in relation to the childless dead, there must have been thousands of polygamists among them when Christianity was introduced into their midst.

The object of marriage, as has been abundantly proved, is to multiply the human species and instruct them in every principle of righteousness, that they may become like God, and be one with him, and inherit all the fulness of his glory. This being the real object of marriage, a question naturally arises, Have the wicked the same right to the blessings of a numerous posterity, under this divine institution, as the righteous? We answer, that they have not. And we shall now proceed to show from the Scriptures, that the

Lord has made a great distinction in regard to this thing, between the wicked and the righteous.

First, We have no example of the wicked ever being married by divine authority. Where have we an instance of this kind? We have abundance of instances where the wicked have been married; but were these marriages by divine appointment? Were they joined together of God? Were the ministers who officiated directed by revelation to join them together as one flesh? We have no instance of the kind in the divine oracles. It is true, the Scriptures tolerate such a practice, the same as God has tolerated the illegal marriages during the last seventeen centuries, and the same as He tolerated the law of divorce among the Israelites because of the hardness of their hearts. He has suffered the wicked to marry, according to human laws and human authority, in order that mankind might not become extinct, the same as he suffered the children of Jacob to sell their younger brother to the Ishmaelites, in order that they might not become extinct by the famine. There are many things that God permits, because of the hardness of the hearts of mankind, that they will be condemned for in the day of judgment. Joseph's brethren were condemned for their acts, but God caused good to result therefrom; this, however, did not clear them from their guilt. So it is in regard to those who have ventured to marry without divine authority, God will cause good to result from the same in the preservation of the human species upon the earth, but the nations of the wicked who have thus violated that divine institution, will be cast into hell, and will lose the blessings and privileges of the righteous who have married by divine authority. Therefore, the fact that God does not join the wicked in marriage, is an evidence that they have not the same privileges as the righteous in this holy matrimonial ordinance.

Secondly, why does not God appro-

bate the marriages of the wicked equally with the righteous? Because by their wickedness, they not only bring damnation upon themselves, but upon their children also. The children seeing the wicked practices of their parents, would be very likely to follow their evil footsteps. We see this most abundantly exemplified, not only in wicked families, but among wicked nations. The nations who formerly inhabited the land of Canaan were unworthy of the ordinance of marriage or of posterity, because their children beheld the wicked examples of their parents, and became worse and worse, until their iniquity was full, when the Lord, in order to put a stop to their unlawful marriages, and the multiplication of evil doers, was compelled to destroy husbands, and wives, and children, to the number of many millions. Hear what the Lord said to the children of Israel, concerning them, "But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: but thou shalt utterly destroy them: namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord thy God hath commanded thee; that they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the Lord your God."—(Deut. xx., 16, 17, 18.) When Abram first came into that land the Lord told him that their iniquity was "not yet full."—(Gen. xv.) But some four or five centuries after this, through the evil practices of their fathers, the children had become fully ripened in sin, and had filled up the measure of their cup. And to prevent the earth from being overrun with this evil race, and corrupting Israel with their abominable practices, it was necessary to utterly destroy every soul that breathed. Instead of the Lord's considering these nations fit to marry, he did not consider them worthy to live, or their children either, therefore he destroyed them, and gave their land to his people, and promised them on conditions of righteousness, that he would greatly bless their land, and increase their flocks and herds, and their riches and substance. Moses said unto them "The Lord shall make thee plenteous in goods, *in the fruit of thy body*, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee."—(Deut. xxviii., 11.)

Israel, then, because of righteousness, was considered worthy to be blessed with an increase of children, to be multiplied exceedingly, and become as the sands upon the sea shore innumerable; but they were considered worthy of this blessing only on conditions of righteousness: for if they turned away from the Lord, they would be no better qualified to save their children, than other nations. Should they forsake righteousness Moses said that they also should be visited with every kind of plague and curse; and among other calamities he says, "Ye shall be left few in number, whereas ye were as the stars of heaven for multitude." "And it shall come to pass that as the Lord rejoiced over you to do you good, *and to multiply you*; so the Lord will rejoice over you to destroy you, and to bring you to nought."—(Deut. xxviii., 62, 63.) Here then we see, that it is a cause of rejoicing with the Lord to multiply the righteous, and to diminish the wicked. Multiplication, therefore, was originally only designed for the righteous; but the wicked have presumed to take this blessing to themselves, and have thus been the instruments in bringing hundreds of millions into the world, which God is obliged from time to time to cut off and send to hell in order that the world may not be brought wholly under their dominion, and the curse devour the whole earth as in the days of Noah.

The angels who kept not their first estate are not permitted to multiply. Why? Because of their wickedness. If granted this privilege, they would teach their offspring the same wicked, malicious principles by which they themselves are governed; they would teach them to fight against God, and against every thing else that was good, and great, and glorious. This would not only make all their offspring miserable, but it would greatly enlarge the dominions of darkness; and to prevent all these great calamities and evils, God has wisely ordained to withhold marriage and increase of posterity entirely from them.

God is angry and displeased with wicked men and nations, as well as with the fallen angels, and though he suffers them to marry and to multiply, yet he will bring them to judgment for these things; and will punish them for bringing posterity into the world in all their corruption and wickedness: he will punish them with a double punishment, not only for their own evil deeds, but because they have taught

their children the same. Their children must suffer as well as they, because their parents ventured to marry in unrighteousness. They and their children in all their generations are preparing themselves for the society of the fallen angels; and with them they will dwell, and like them they will be placed in a condition where they can no more be permitted to multiply. Having once married in unrighteousness, and brought eternal ruin and misery upon their seed, the Lord will no longer suffer them to enlarge their dominions of wickedness, and entail unhappiness and wretchedness upon immortal souls. They have forfeited all right to wives or the law of increase, by their abuses of these things here in this life.

When Noah and his sons were building the ark, all the nations of the earth were marrying and giving in marriage, but their marriages were all illegal, and they only multiplied their posterity to be cut off and to perish out of the earth. God did not sanction their marriages, neither was he pleased with them or their children. Noah and his sons were the only persons worthy of wives or children; they alone had a divine right to marry; and they alone had any legal claim on the Lord in behalf of their children. The most of the people in the days of the Patriarchs had turned away from the true God to the worship of idols, consequently the marriages of all such were unauthorized, and their illegitimate children were multiplied upon the earth to curse the earth with the idolatry of their fathers. David says that "the wicked shall be turned into hell, and all the nations that forget God." Can we then, for one moment, suppose that God is pleased with the multiplication of the wicked? Does it please God to have the wicked marry, when, in so doing, they only increase the number who must be cast into hell? Far be it from us to impute such wickedness to God. That which God requires of the wicked, in the first place, is, to repent and become righteous, and then to marry and multiply a righteous posterity upon the earth: and if they will not do this, it would be far more tolerable for them in the day of judgment, if they would remain unmarried, for then they alone would suffer; but to be the instruments of bringing their own children to eternal ruin will greatly add to their torments. Who can, then, for one moment, believe that the wicked have equal privileges with

the righteous in the divine institution of marriage? Who can, with the word of God before them, believe that the wicked ought to multiply upon the earth and raise up candidates for the devil's kingdom? No person can believe this, who believes the Bible.

Hear what the prophet Isaiah says, concerning the children of the wicked: he declares, "The seed of evildoers shall never be renowned. Prepare slaughter for his children, for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities."—(Isa. xiv., 20, 21.) Now would it not be far better for them not to marry than to be the means of bringing both temporal and eternal judgments upon their children! God is certainly not pleased with their increase, or else He would not prepare slaughter for their children, to prevent them from filling the world with cities; if he were pleased with their increase, the more cities they filled, the better.

The Psalmist, in speaking of both the righteous and the wicked, says, that "Such as be blessed of Him shall inherit the earth; and they that be cursed of Him shall be cut off." And again he says, "He (the righteous) is ever merciful, and lendeth; and his seed is blessed. Depart from evil, and do good; and dwell for evermore. For the Lord loveth judgment, and forsaketh not his saints: they are preserved forever: but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever."—(Ps. xxxvii.) Thus we can see what the design of the Lord is in regard to the seed of the wicked: they are to utterly perish out of the earth. Not so with the righteous; God has promised that they shall not only inherit the earth in this life, but they shall "dwell therein forever."

In a former part of this treatise, it was shown that adulterers forfeited their lives in ancient times, the reason was because they were not considered worthy of wives or children to perpetuate their names among the righteous: and being unworthy of these blessings, they were unworthy of life; hence they were commanded to be destroyed that they might not transfer their wicked examples to a rising generation. And God was so displeased with adulterers that he prohibited their posterity from the enjoyment of the blessings of his people. Hence, it is said, "A

bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord.—(Deut. xxiii., 2.)

The Jews, as a nation, were adulterers at the time Christianity was introduced among them. Jesus calls them an “adulterous generation.” Consequently they had forfeited all right and title to raise up seed unto Abraham. They pretended to be Abraham’s seed, but they had forfeited that title by their wickedness and adulteries: therefore, “Jesus saith unto them, If ye were Abraham’s children, ye would do the works of Abraham.” “Ye are of your father, the devil, and the lusts of your father ye will do.”—(John, viii., 33, 39, 44.) Being the children of the devil, they had forfeited all right to the divine institution of marriage. Instead of its being pleasing to God for them to pretend to be Abraham’s children, and to multiply and spread forth their posterity, Jesus said unto them, “Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.”—(Luke xxiii., 28, 29, 30.)

They had forfeited the blessings of wives and children, and even of life itself, because they were an “adulterous generation,” and full of all manner of wickedness. God would sooner of the very “stones raise up children unto Abraham,” than to have such wicked characters undertake to marry and multiply. Who then cannot perceive that God makes a very great distinction between the wicked and the righteous in regard to marriage and the multiplication of the human species? Those blessings were originally intended for the righteous, and for the righteous only, but the wicked have stepped forward to their own condemnation, and claimed the privileges of the righteous; bringing temporal and eternal judgments upon their generations. Hence, that which is a blessing to the righteous, will prove a cursing to the wicked. The ark of God while it remained among the righteous, brought blessings, and glory, and honour, and great joy; but when it was taken by the Philistines, who had no business with it, it brought cursing, and plague, and desolation, and death, upon their numerous hosts. So will God punish the wicked for daring to claim a divine institution which was only intended for the righteous.

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SEER.

ALL YE INHABITANTS OF THE WORLD, AND DWELLERS ON THE EARTH, SEE YE, WHEN HE
LIFTETH UP AN ENSIGN ON THE MOUNTAINS.—*Isaiah xviii, 3.*

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THE PRE-EXISTENCE OF MAN.

(Continued from page 89.)

75. As the children of Adam were conceived in sin, and born into the world by the fall, they became subject to the same penalty, inflicted upon Adam, that is, they became subject to death, as saith the Apostle Paul, "By one man sin entered into the world, and death by sin."—(Rom. v. 12.) Also, in another passage, he says, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—(1 Cor. xxi, 22.) These passages clearly prove that the sin of Adam brought death upon all his posterity. Was it just that all of Adam's children should suffer death because of his sin? Or did death come upon the children, not because justice required it, but as a natural result following Adam's sin, which could not be avoided? Misery and woe are frequently entailed upon posterity by the wickedness of parents. Diseases, contracted by the licentious conduct of parents, become hereditary, and are transferred to the children for many generations. Now the parents who, by their sins, brought upon themselves misery and wretchedness, suffer the penalty of their own doings as a matter of justice; they have been unvir-

tuous and have sinned, justice punishes them with loathsome, painful diseases: these diseases are inherited by the children; they suffer in body equally with the parents. No one will pretend to say, that justice requires the children to suffer; that these aggravating complaints are justly inherited; no one would, for one moment, suppose that justice could not be magnified nor exercise its claims, unless the children were afflicted for their parents' sin. All would, at once, say that the sufferings of the children were unjustly inflicted, as a consequence of the sin of the parents; a consequence too, which could not well be avoided. So likewise, death came into our world by the transgression of our parents; they justly suffered that calamity; but death became hereditary. Adam transferred death to his posterity, not for any sin that they had committed, but as a consequence of his own sin. Adam was the means of their suffering death unjustly, as the legitimate consequence of his own sin. Justice, therefore, does not demand that any of the posterity of Adam should die, because of his sin. Justice demanded that Adam only should die. But the posterity of Adam do suffer death, not because

justice requires it, but because death is hereditary, and follows as a natural result of the fall, in the same manner as certain diseases are unjustly inherited by children, as a natural result of the licentiousness of their parents.

76. Adam not only was to receive a temporal death, or a dissolution of body and spirit, but he became dead spiritually; he was banished from the garden of Eden and from the presence of the Lord: he became subject to the will of the Devil by whom he had been overcome; he was dead as to everything pertaining to righteousness or happiness; no act of his could ever atone for his sin; no plan that he could devise would ever enable him to recover himself from his lost and fallen state; no scheme that he could form would reorganize his body from the dust, and bring it up from the grave. To dust his body must return, there, for aught he knew, to sleep the eternal sleep of death. No sound of redemption was at first sounded in his ears; no tidings to kindle a ray of hope within his breast: the darkness of despair sat coldly on his brow, while a never ending future opened its horrible gates to his hopeless vision. Death sat enthroned in his mortal tabernacle—and the spirit must be torn from its earthly covering, and bound in everlasting chains of darkness under the dominion of the fallen angels. The death passed upon Adam, then, was an endless death of both body and spirit—the body to moulder in dust to rise no more—the spirit to dwell in endless darkness and misery. This was the penalty, when considered separate and apart from the atonement.

But this is not all. Both a temporal and spiritual death was inherited by all his descendants. And if God had not provided a plan of redemption, all mankind would have been miserable forever, because of the consequences entailed upon them by the sin of their first parents; their misery and wretchedness would have been as great as though they themselves had committed

the sin. Their spirits, though pure and innocent, before they entered the body, would become contaminated by entering a fallen tabernacle; not contaminated by their own sins, but by their connection with a body brought into the world by the fall, earthly, fallen, imperfect, and corrupt in its nature. A spirit, having entered such a tabernacle, though it may commit no personal sins, is unfit to return again into the presence of a holy Being, unless there is an atonement made; hence, without an atonement, all infants would have been endlessly lost, because of the natural consequences of Adam's sin. It is true, justice would not demand that any spirit should suffer because of the sins of its parents, but the first parents brought this endless death of body and spirit upon their offspring unjustly, as a natural evil resulting from the fall, that could not be otherwise. They suffer it, not as a penalty for Adam's sin, but as an infant suffers disease inherited through the unvirtuous conduct of its progenitors. If it should be supposed, however, that the spirits, being innocent, were forbidden to leave their habitation, and come down and enter into fallen tabernacles, under the penalty of spiritual death; and if it should also be supposed, that these spirits, being agents, came in violation of the law, then the nature of the foregoing reasonings would be, in some measure, changed, and each one would suffer, if it were not for the atonement, an endless spiritual death as a result of his own disobedience to the commandment not to enter a fallen tabernacle. But as there is no account of any such law being enacted, intended as a warning to spirits not to defile themselves by entering a fallen body, it therefore must be concluded, that the sufferings and death of both spirit and body are hereditary evils, entailed unjustly upon us by our first parents. These hereditary sufferings give us a knowledge of evil, the same as partaking of the forbidden fruit gave Adam a knowledge of the

same principle. These hereditary sufferings also give us a knowledge of justice, in the same manner as Adam learned the nature of justice, by suffering for his own transgressions. Adam caused his offspring to partake of the bitter *unjustly*, and without their consent or agency, and they thus learn the nature of misery; while he, himself, learned the nature of bitter or misery justly as a penalty for his own sin.

77. In the preceding paragraph, we have examined the doleful effects resulting from Adam's sin, when considered without any reference to the atonement; from which it will be perceived, first, that Adam's sin placed him and his descendants under the captivity and power of the Devil, wherein all mankind became spiritually dead forever; having perished from that which is good, they became subject to the will of the Devil, and thus became lost eternally. Secondly, that Adam's sin shut all mankind out from the presence of God, no more to return. Thirdly, that Adam's sin brought death into the world, even the death of the body, or in other words, an eternal separation of body and spirit, the body returning to dust to rise no more, and the spirit remaining in chains of darkness to be happy no more. These fearful consequences resulted from the fall. From these consequences man could not redeem himself; the chains of everlasting darkness encircled him about, and he could not rend them asunder; he had lost all power, and was in hopeless despair. But suddenly, a voice from on high penetrated the depths of eternal night, with which he was surrounded; it was not the harsh voice of malicious fiends, grinning horribly at their captive victim: but it was the voice of mercy which broke harmoniously upon the ear; it was the voice of compassion which gently whispered peace to the despairing soul; it was the voice of hope—the voice of love—the voice of one bringing glad tidings of great joy—the voice of a compassionate Father,

proclaiming Redemption through His Only Begotten Son. Despair fled away—Hope sprang up in the heart—Joy lighted up the countenance—and man by faith beheld himself redeemed through the death and sacrifice of the First Born; redeemed from that endless spiritual death which was entailed by the fall; his body redeemed from an endless sleep in the grave; his spirit redeemed from an endless subjection to the power of the Devil. He beheld, by faith, the body restored from the dust—the spirit restored to the body—mortality restored to immortality—and man restored to the presence of his Father. Thus we see, that “in Adam all die” temporally, spiritually, and eternally; and that in Christ all are made alive,” temporally, spiritually, and eternally, so far, at least, as the original sin is concerned.

78. Christ is the life and the light of the world. Without His atonement, no life nor light could have approached us; naught but eternal darkness, and death, and misery could have reigned. As all this misery came by the unrighteous acts of one man, even so all the redemption, and light, and life, restored to the world, came by one Being who was as “a Lamb slain from the foundation of the world.” As the children of Adam had no agency in committing the original sin, even so they are redeemed unconditionally and universally from the effects of that sin, otherwise those effects would have never had an end. Redemption from the original sin was through Christ, that is, through free grace alone without works; no works were required of man in order that free grace might become effectual in his recovery from the effects of the sin of his first parents. None of the posterity of Adam, as a condition of redemption from that sin, are required to repent, or believe, or be baptized, or do anything else; all conditions on the part of man, are entirely excluded. The atonement alone, without works, has made all mankind in their infant state, alive in Christ;

hence the great wickedness of baptizing little children, for they are already free from Adam's sin, because of Christ. Baptism was instituted as one of the conditions through which remission of our own personal sins, is granted, because of the atonement ; but the atonement requires no baptism, nor any other condition, in order to remit the original sin, or redeem us therefrom. The original sin was forgiven nearly six thousand years ago, or soon after it was committed ; Adam was the one who committed the sin, and Adam was the one who obtained forgiveness of the same ; the descendants of Adam are affected by that sin, but are not guilty of committing it ; therefore they need no forgiveness, no faith, no repentance, no baptism for the remission of that sin : hence it is a solemn mockery before God to baptize little children ; and God will not hold parents guiltless who suffer this abominable thing to be practised in their families, and the Lord God will punish those men who practise this great wickedness in his name ; for will the Lord receive at our hands that which he has not commanded ? And will he suffer us to go unpunished, if we use his name in vain, and practise abominations in his name ? Therefore, we say unto all such, let these evil practices cease from before the Lord, lest he smite you by the rod of his mouth, and by his wrath, and you perish out of the earth, and also from his presence.

79. Man, having learned good and evil by the fall, and having an atonement provided by which he became in his infant state innocent before God, was placed in a condition in which he could act for himself, either to do good or evil, and a probation was given him. Now, the Lord did not see proper to redeem man from the effects of the fall immediately ; therefore, the time preceding death, became a probationary state, or a state of trial : laws were given to govern him, adapted to the nature and degree of his knowledge : he was commanded to do good and not

evil : penalties were affixed to the laws given him. All mankind, as they grow up from infancy to years of accountability, transgress these laws, and subject themselves to the penalty thereof, which is a second death. This second death will not be inflicted until all mankind are redeemed from the first death, and restored in their immortal state into the presence of their Judge, to be judged by the revealed law, according to their works, whether they be good or evil. Were it not that Christ suffered for the sins committed by the posterity of Adam, as well as for the original sin, no flesh that sins could be saved ; for sin conceives in the hearts of all as they grow up to know good and evil. Therefore, if the atonement reached no further than the original sin, every soul who sinned against the second law would die a second spiritual death : he would again be placed in a condition without hope ; he would again perish from that which is good, and become miserable, both body and spirit, forever : it is true, his body would not return the second time to dust, but he would be banished the second time from the presence of his Judge, where both body and spirit would be miserable forever ; where no ray of hope could ever break upon his mind. Such must have been the consequences, if the original sin was the only sin atoned for : under these circumstances, none but infants and those who died without knowledge enough to sin could be saved. All the rest would be irrecoverably lost.

80. But Christ died, not only to redeem mankind from the original sin, but to redeem them from the penalty of their own individual sins, not unconditionally, but conditionally. Though Christ has suffered both in body and spirit, the pains of all the human family, to atone for all their sins, yet this atonement cannot take effect upon them, unless they believe in Him, repent of their sins, and are immersed in water in the name of the Lord Jesus, for the remission of sins, and are

confirmed by the laying on of the hands for the reception of the Holy Ghost, and continue in faithfulness unto the end; on such the second death will have no power. But those who will not repent, and who reject the plan of salvation, must suffer the penalty of the law even according to the decree which God hath made. Such will be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. But as God will reward and punish all men according to their works, whether good or evil, there will be different degrees of happiness and glory, to answer the ends of the atonement, and different degrees of punishment and misery, to answer the ends of justice. And thus the love, and mercy, and justice of God will be magnified before all the heavenly host, and before all men.

81. Redemption from the original sin is universal and unconditional; redemption from our personal sins is conditional. The first is brought about by free grace alone without works. The second is brought about by free grace through works. The former is a universal salvation; the latter is a salvation of those only who receive the Gospel. Redemption from Adam's sin restores us back into the presence of God; redemption from our own sins retains us in the presence of God in a state of never-ending happiness. Those who reject a redemption from the second death, will be compelled to receive a redemption from the first death. As Christ was lifted up by wicked men upon the cross, so shall wicked men be lifted up from the grave to stand before Him, to be judged for all their wicked deeds. As Christ was judged and rejected by sinners, so shall sinners be judged and rejected by Him. Thus all things are planned in wisdom, in righteousness, and in holiness, for the redemption and happiness of man, and also for his damnation and misery; that mercy and justice may each have their claims, and God be perfect in all his attributes.

How great and wonderful are the works of the Almighty, as displayed in the creation and government of man! What infinite wisdom is manifested in his redemption! How great the inducements held out to fallen man to reclaim and restore him to happiness! How merciful, and yet how just is the great Judge of all the earth, in meting out rewards and punishments according to the works of men!

82. Having shown that man had a pre-existence in the heavens before the foundation of this world, that he was an intelligent, moral agent, governed by laws, that he kept his first estate, that this earth was organized for his residence, wherein he had the privilege of being associated with a tabernacle or body, that this is the second estate, in which he encounters new trials under new conditions, which, if he overcomes, and keeps the higher laws adapted to this state of being, will prepare him for a further advancement in the attributes and perfections of his Heavenly Father from whom he originated, and by whom he was begotten, long anterior to his present existence; having shown that the fall was necessary that he might become like the Gods, knowing good and evil, and that redemption was necessary that he might know how to appreciate happiness, by its contrast with misery, we will next inquire into the nature, origin, and extent of his capacities as a moral and intelligent being.

83. *First.* What is the nature of the capacities of man? Man has the capacities of self-motion, of thinking, feeling, hating, loving, enjoying, suffering, remembering, reasoning, and many other qualities, too numerous to mention. Of all the qualities possessed by man, that of self-motion appears to us the most marvellous. All motions, excepting those of living beings, are said to be of a mechanical nature—that is, produced by matter's acting upon matter; all mechanical operations, in their origin, are the results of a living, self-moving force. The great laws of na-

ture, themselves, are the results of this force. There is no other force in the universe. Those qualities which are called mechanical forces, gravitating forces, chemical forces, &c., are not forces, but only effects. The force which produces these effects is hidden from the view of mortals. A living, intelligent, self-moving force, is the origin of all the motions and laws of nature. Man has this capacity of self-motion, and exercises it to a small extent, in the moving of his limbs and body. But to enter into the investigation, in this treatise, of the nature of self-moving forces in general, would be foreign to the subject under consideration. For further information upon this interesting, though recondite principle, our readers are referred to our treatise, entitled *Great First Cause, or the Self-Moving Forces of the Universe*. The nature of thinking, remembering, and all the other capacities of man which we have named, are already familiar to the understanding of every one. No one will dispute, but what man possesses all these qualities.

84. *Secondly*. Whence originated these capacities? When we speak of capacities we mean the original elementary capacities of the mind. We are well aware that metaphysicians consider many of the qualities named to be of a secondary or compound nature, growing out of the combinations of qualities still more original. All this we are willing to admit; but these secondary qualities, if analyzed, will be found in all instances to be the result of the combination of simple, elementary, original capacities. The question is, whence originated these elementary qualities of the mind? We answer, they are eternal. The capacities of all spiritual substance are eternal as the substance to which they belong. There is no substance in the universe which feels and thinks now, but what has eternally possessed that capacity. These capacities may be suspended for a season, but never can be annihilated. A substance which has

not these capacities now, must eternally remain without them. The amount of matter in space can never be increased nor diminished, neither can there be a new elementary capacity added to this matter. For the arguments sustaining the eternity of matter and its capacities, see our treatise referred to in the preceding paragraph. Admitting the eternity of the capacities, then the materials of which our spirits are composed, must have been capable of thinking, moving, willing, &c., before they were organized in the womb of the celestial female. Preceding that period there was an endless duration, and each particle of our spirits had an eternal existence, and was in possession of eternal capacities. Now can it be supposed, for one moment, that these particles were inactive and dormant from all eternity until they received their organization in the form of the infant spirit? Can we suppose that particles possessed of the power to move themselves, would not have exerted that power during the endless duration preceding their organization? If they were once organized in the vegetable kingdom, and then disorganized by becoming the food of celestial animals, and then again re-organized in the form of the spirits of animals, which is a higher sphere of being, then, is it unreasonable to suppose that the same particles have, from all eternity, been passing through an endless chain of unions and disunions, organizations and disorganizations, until at length they are permitted to enter into the highest and most exalted sphere of organization in the image and likeness of God? A transmigration of the same particles of spirits from a lower to a higher organization, is demonstrated from the fact that the same particles exist in a diffused, scattered state, mingled with other matter; next, they exist in a united form, growing out of the earth in the shape of grass, herbs, and trees; and after this, these vegetables become food for celestial animals, and these same particles are or-

ganized into their offspring, and thus form the spirits of animals. Here, then, is apparently a transmigration of the same particles of spirit, from an inferior to a superior organization, wherein their condition is improved, and their sphere of action enlarged. Who shall set any bounds to this upward tendency of spirit? Who shall prescribe limits to its progression? If it abide the laws and conditions of its several states of existence, who shall say that it will not progress until it shall gain the very summit of perfection, and exist in all the glorious beauty of the image of God?

85. When, therefore, the infant spirit is first born in the heavenly world, that is not a commencement of its capacities. Each particle eternally existed prior to this organization; each was enabled to perceive its own existence; each had the power of self-motion; each was an intelligent, living being of itself, having no knowledge of the particular thoughts, feelings, and emotions of other particles with which it never had been in union. Each particle was as independent of every other particle as one individual person is of another. In this independent, separate condition, it was capable of being governed by laws adapted to the amount of knowledge and experience it had gained during its past eternal existence. Each particle that complies with the laws prescribed for its rule of action, is permitted to rise in the scale of existence; for, by obeying the law, it gains more knowledge, and is thus prepared to act in a higher sphere, and under a superior law. How many different laws these particles have acted under during the endless school of experience through which they have passed is not known to us. What degree of knowledge they have obtained by experience, previous to their organization in the womb of the celestial female, is not revealed. One thing is certain, the particles that enter into the organization of the infant spirit, are placed in a new sphere

of action; the laws to govern them in this new and superior condition must be different from any laws under which they had previously acted.

86. The particles organized in an infant spirit, can no longer act, or feel, or think, as independent individuals, but the law to control them in their new sphere, requires them to act, and feel, and think, in union, and to be agreed in all things. When the same feelings, the same thoughts, the same emotions, and the same affections pervade every particle existing in the union, the united individuals will consider themselves as one individual; the interest and welfare of each will be the interest and welfare of the whole; if one suffers, they all suffer; if one rejoices, they all rejoice; if one gains any information, it is communicated to all the rest; if one thinks, all the rest think in the same manner: if one feels, they all feel; in fine, the union of these particles is so perfect, that there can be no state or affection of one, but all the rest are immediately notified of it, and are thus by sympathy in the same state or affection. And, therefore, they live, and move, and think, and act, as one being, though in reality, it is a being of beings. So far as the substance is concerned, the spiritual body is a plurality of beings; so far as the attributes or qualities are considered, it is but one being. We should naturally suppose, that individual particles which have been accustomed to act in an individual capacity, would, at first, find it very difficult to act in perfect concord and agreement. Each individual particle must consent, in the first place, to be organized with other similar particles, and after the union has taken place, they must learn, by experience, the necessity of being agreed in all their thoughts, affections, desires, feelings, and acts, that the union may be preserved from all contrary or contending forces, and that harmony may pervade every department of the organized system. Now, to learn all this, there must be a law

given of a superior nature to those by which they were formerly governed in their individual capacities as separate particles. A law regulating them when existing out of the organization, would be entirely unsuitable to their new sphere of existence. New laws are wanted, requiring each particle no longer to act in relation to its own individual self, but to act in relation to the welfare and happiness of every other particle in the grand union. All disobedience to this law, by any particle or particles in the organization, would necessarily bring its appropriate punishment; and thus, by suffering the penalties of the law, they would in process of time become marshalled and disciplined to perform their appropriate functions in the spiritual system. The appropriate place for this grand school of experience, is in the Heavenly world, where, from the time of their birth as infant spirits, until the time that they are sent into this world to take fleshly tabernacles, the organized particles are instructed and educated in all the laws pertaining to their union, until they are made perfectly ONE in all their attributes and qualities; but not one in substance, for this would be impossible; each particle, though organized, maintains its own identity in the system. The oneness, therefore, can only consist in the sameness of the qualities which are attained by ages of experience, through strict adherence to the wise and judicious laws given to govern them in their united capacity.

87. The particles organized in an infant spirit, before they had learned the necessity of being perfectly agreed might bring themselves into many disagreeable circumstances which, by a perfect agreement, might have been avoided. For instance, one law of the union is, that when any part of the system has ignorantly, or in any other way, placed itself in disagreeable circumstances, the other part shall take warning and endeavour to avoid those circumstances. To illustrate this law, suppose the particles composing the

right hand of a spirit, were placed in contact with certain substances which produced great pain, the perception of this pain is immediately communicated to the particles composing the left hand, they, being inexperienced, give no heed to the friendly warning, and venture into the same difficulty as those in the right hand; they now feel pained, and learn by experience, or by the things which they suffer, that they have violated one of the laws of their union. This places the particles on their guard, and they learn to respect the communications which any portion of the system conveys to the other; they learn that the same thing which will inflict pain on one part of the system, will also inflict pain upon the particles in any other part; and thus when the communication is made from one part of the system to the other, the particles have confidence in the intelligence conveyed, and act accordingly. This confidence is gained by experience. The particles learn by experience that to violate any law given to govern them in their united capacity, brings punishment and misery. It is by experience that they learn to act and feel and think alike; it is by experience that they learn to love and hate alike. However unlike they may be in the degrees of knowledge and experience which they had accumulated previous to their union, they, by being placed in the same organization, are schooled alike, and trained, disciplined, and educated alike, till every particle has the knowledge and experience of every other particle, and thus by experience they learn to be united in all things, and to act with one will in all their operations. To see the perfect union which now exists among the particles composing our spirits, as manifested in thoughts, feelings, desires, and operations, one would almost think that these were the manifestations of one single being or particle, instead of a plurality of beings or particles. But a little reflection will correct this false impres-

sion, and show us that these are the manifestations of the same attributes or qualities dwelling in millions of particles, but yielding obedience to the same great laws ordained for the government of the organized union.

(To be continued.)

CELESTIAL MARRIAGE.

(Continued from page 96.)

The multiplication of human beings is not the only object of marriage, but connected with this is the righteous government of those beings. If increase alone were the design, then it could be accomplished through the wicked, as well as the righteous; but we have already proved that God is not pleased with the increase of the wicked: the cause of this displeasure arises from the unrighteous government exercised in their families. A wicked man is totally unqualified to govern a family according to the law of righteousness; for though he deliver righteous precepts, his wicked examples preach louder in the ears of his family than his precepts. If precepts have no influence in regulating the conduct of the parents, how can it be expected that they shall regulate the acts of the children? If parents will not repent of their sins, and call upon the Lord, and be baptized into the Church of Christ, and receive the Holy Ghost, and be diligent in obeying every requirement of Heaven, the children will be very likely to harden their hearts also. Children are susceptible of influences; those whom they esteem most they will be the most likely to imitate. And as children generally suppose their parents to be superior to all others, they are very apt to be controlled by their influence, either for good or for bad. Hence, the wise man says, "Train up a child in the way that he should go, and when he is old he will not depart from it." Parents cannot train children in the proper path, unless they walk therein themselves. Therefore no individuals or nations are divinely authorized to marry, and multiply their species, unless they are qualified to govern them according to the law of God, and to teach them both by

example and precept the way that leads to eternal life and happiness.

The salvation or damnation of a family depends, in a very great degree, upon the nature of the government exercised in that family. If the head of a family be a righteous man, his influence is continually exercised in every department of his house; his wife or wives are continually instructed in every good and useful and upright principle; his children are taught in the law of God according to their age, experience, and capacities: his examples are imitated; his whole household love, revere, and obey him: he leads them unto God, and teaches them how to be happy here and hereafter; he obtains promises from the Almighty for them and their generations after them; he blesses them by the spirit of prophecy, according to the power and inspiration of the Holy Ghost that is in him: and in fine, he is a prophet, patriarch, prince, and saviour to all that God has given him. Such a man is worthy of a family; he has a divine right to marry, and multiply his offspring; for he thus, in training up a family, glorifies God; he prepares them to associate with a higher order of beings in the Heavens; through his instrumentality they are made partakers of eternal life. Contrast such an order of family government with the unrighteousness and disorder in the families of the wicked; and then tell me, if such a man is not more worthy of a hundred wives and a thousand children, than the wicked are to be entrusted with one? Tell me if such a man would not glorify God more, in the salvation of a large and numerous family, than the wicked man who is the instrument of bringing damnation upon his family? Hear what is

said concerning Abraham. "And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him."—(Gen. xviii, 17—19.) The Lord and two angels had just taken dinner with Abraham, and as they started on their journey towards Sodom, "Abraham went with them to bring them on the way." The Lord concluded to reveal to Abraham a secret concerning the destruction of Sodom. The reason assigned for revealing this secret to him, was because he would "command his children and his household;" and because of this He would bring upon him all that he had promised. Thus we see that in consequence of the good order and righteous government which this Polygamist exercised in his family, he was counted worthy to have the Lord and his angels to dine with him, to receive a revelation concerning the fate of the neighbouring cities, and to learn that the Lord would actually make him a great nation, and that all nations should be blessed in him. All these great blessings were bestowed as a reward for commanding his children and household according to the law of God. On the other hand, great and terrible were the judgments which came upon Sodom and the surrounding cities, because they would not command their children in righteousness, nor give heed themselves to the law of God.

And even among the people of God there is a distinction, arising from the faithfulness of some and the unfaithfulness of others. Those who are the most upright are better qualified to govern families than those who are unfaithful. Though the Lord had made promises to Jacob concerning the posterity of his twelve sons, yet because of their wickedness while in the wilderness He came

very near destroying them. The Lord said to Moses, "I have seen this people, and, behold, it is a stiffnecked people: Let me alone, that I may destroy them, and blot out their name from under Heaven: and I will make of thee a nation mightier and greater than they."—Deut. ix. 13-14. Why did the Lord wish to destroy them, and make the posterity of Moses into a nation greater than they? Because Moses was more righteous than they, and consequently was much better qualified to instruct and teach his children, than all Israel; and the Lord had a great desire to bless those who were the most faithful, with a numerous posterity, while those among his people who transgressed were considered unworthy of standing at the head of a numerous offspring. Had not Moses plead before the Lord in behalf of Israel, and referred to the promises made to Abraham, Isaac, and Israel, the Lord might have destroyed them, and raised up a mighty nation by Moses, in their stead. But the Lord hearkened unto Moses, and "repented of the evil which He thought to do unto his people."—Ex. xxxiii.

Abraham had a numerous household, before Sarah gave Hagar to him for a wife. We read of three hundred and eighteen trained servants "born in his own house."—Gen. xiv. 14. Now it is altogether likely that Abraham was more righteous and faithful than all the church in his house; hence, he was the only one among them that we have any account of having more than one wife. His faithfulness and his qualifications to instruct and govern in righteousness, entitled him to greater privileges.

The Lord blessed Gideon, because he was a mighty man of God, with upwards of seventy sons, and chose him to deliver Israel.

David, being a man after God's own heart, took seven wives before he ascended the throne to reign over all Israel. He, being a prophet, was well qualified to govern and instruct a family in righteousness. He had more wives and children committed to him, than many

of his brethren, because he was better qualified to lead them to salvation. After David had taken seven wives, the Lord, thinking that he had not yet a sufficient number, gave into his bosom all of Saul's wives.—2 Sam. xii. 8. What is the secret of the Lord's being so anxious for David to have so many wives? Because he, being a man after God's own heart, was more likely to save his wives and children, than many others of Israel who were less faithful.

But when David turned from his righteousness, and took Uriah's wife, the Lord now considered him no longer worthy of his wives, and He gave them to his neighbour. He was informed by the Lord through Nathan, the Prophet, that if Saul's wives and that which He had already given to him "had been too little," "I would moreover," he says, "have given unto thee such and such things;"—(2 Sam. xii. 8.) clearly intimating that He, the Lord, would have given him more, lawfully, if he had been faithful. But now he had forfeited all that he had got. Saul, though he had been a prophet, afterwards transgressed, and rendered himself unworthy of his kingdom—unworthy of his wives—and unworthy of even life itself. Wives and children are among the greatest blessings bestowed upon the righteous. He, therefore, that receives these blessings, and continues faithful, will be counted worthy to receive more; but he that is unfaithful will have taken from him even that which he has. This was the case with Saul and David; their wives were taken from them. David, by taking that which did not belong to him, lost all his own.

God raised up Solomon to sit upon the throne of Israel; and He appeared unto him twice, and gave him great wisdom above all others, and the Lord was with him, and magnified him exceedingly before all Israel, and hearkened unto his prayer, and filled the temple which he built, with a cloud of glory, and caused fire to descend from Heaven to consume the sacrifice. This great man was much better calculated to train up children in

the way that they should go, than any other man living, for God had given him greater wisdom; hence he had seven hundred wives and three hundred concubines.—1 Kings, xi. But even this wise man turned away from the Lord, by taking wives from among surrounding nations who were idolaters, which thing the Lord had expressly forbidden. (See verses 1, 2.) Solomon was not condemned for marrying many wives of his own nation; but having transgressed the strict commandment of God, in marrying out of his nation, he was left unto himself, and was turned away after the idolatrous gods of his wives; and God rent the kingdom in twain in the days of his son, and gave ten tribes to another not of his seed.

Thus it will be seen that even among the people of God there were some who were more worthy than others, consequently God gave such more wives and children than He did to others. These blessings were dispensed, like all other blessings, according to the righteousness, wisdom, faith, holiness, and qualifications of those who professed to be the people of God. Some receiving more, some less, some none at all, and some having taken from them even those they had received.

Therefore, though the males and females had been of equal number in Israel, yet God would have conferred upon some more than upon others, according to their worthiness. As it was among Israel, so it is among the people of Utah. Some are entitled to a greater number of wives, than others, because of their righteousness. Though the census should show an equal number of the sexes in that Territory, that does not prove that all the men are equally qualified to instruct, counsel, govern, and lead wives and children in the paths of righteousness. A father would not confer upon his children equal blessings, authority, and power, unless they were equally faithful. A wise king having many sons would confer authority and power upon such only as would use the same for the benefit of the people.

Those who would not be subject to good laws themselves, he would not entrust to govern others. Our Heavenly Father acts upon the same principle. He is willing that all should enjoy equal rights and privileges, upon the ground of equal obedience. We have this illustrated in the parable of the talents; one having one, another two, and another five. Those who made a proper use of what was entrusted to them, gained more: those who made an improper use of their blessings, lost all they had: their blessings were taken from them and given to others, who had more abundantly. This explains the mystery why the Lord in ancient times gave more wives to one than what he did to another, when to all appearance the numbers of males and females were about equal.

And when the most of his people were righteous, and worthy to be entrusted with numerous families, and there were not a sufficient number of females to supply them with a plurality of wives, the Lord provided for them, by commanding them to spare the female captives of certain nations taken in war. Hence when the Israelites made war against Midian they slew all the men, and took the women and children captives. Moses afterwards commanded them as follows: "Kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children that have not known a man by lying with him, keep alive for yourselves."—Num. xxxi. 17-18.

This was made a law among Israel in all their wars against foreign cities and nations. Moses said concerning the city that would not make peace with Israel, "Thou shalt besiege it: and when the Lord thy God hath delivered it into thine hand, thou shalt smite every male thereof with the edge of the sword; but the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee. Thus shalt

thou do unto all the cities which are very far off from thee, which are not of the cities of these nations."—Deut. xx. 12—15. If Israel kept the law which was given them, they must have accumulated hundreds of thousands of female captives for themselves. But why were they commanded to preserve the females and not the males? Because the Lord was very anxious that His people should have a plurality of wives, for they were the only people qualified on the face of the whole earth to raise up children in righteousness; therefore the Lord took particular care to make such provisions as would constitute Israel a nation of polygamists.

The male is appointed by the authority of God to be at the head of his family—to be a Patriarch and Saviour unto them. If the male children of these nations had been spared alive, they would have remembered their fathers, and as they grew up they would have turned away to the idolatry and abominations of their fathers; and if they had married wives among Israel, they would have been instruments not only in ruining themselves, but their families also. But not so with the females who were spared alive. They would be connected in marriage with good men, to whom they would be subject, and their children also; and the man being at the head of the family, would, by his good examples and precepts, save all his wives and children. Hence we see the wisdom of God in destroying the males, and saving the women for his people, that they, by having a great number of wives, might multiply the chosen seed as the stars of Heaven.

The number of the children of Israel compared with the number of families, shows that polygamy must have been practised to a very great extent while they were in the wilderness. Moses was commanded to take the number of all the males from twenty years old and upwards that were able to go forth to war.—Num. i. 2-3. The number was found to be six hundred and three thousand five hundred and fifty, (verse 46.)

It is very likely that the number of males under twenty years would, when added to the others, increase the same to about one million. The number of females, it is most likely, was far greater, as the Egyptians, upwards of forty years before, had commenced destroying the male children. The whole nation of Israel, therefore, must have been something near two and one-half millions. Now, how many first born males were there in this numerous host? Answer: only twenty-two thousand two hundred and seventy-three. (See Num. iii. 43.) Hence there was among the whole number of males only an average of one out of thirty-nine that was the first-born. How can that be possible? It could not be possible only upon the principle of a plurality of wives existing in almost every family; for each woman could not have had thirty-nine sons; and it must be recollected that only one out of this number could be the first-born. Now, a man that had four wives might possibly have thirty-nine sons; in this case there would be only one out of the number who could be the first-born. The first-born has relation only to the man who is the head of the family, and not to the woman. Though Jacob had four wives and twelve sons, yet Reuben only was called the first-born. It may be said that there were many families whose first-born were daughters: of this there is no doubt. Admit that the two classes of families were equal, still there would be only forty-four thousand five hundred and forty-six families having children in all Israel; taking into consideration those families that had no children, the whole number of families in Israel could not have exceeded fifty thousand. Now, two and one-half millions of people must have all been included in fifty thousand families, which would be an average of just fifty to a family. As one wife could not be the mother of forty-eight children, it shows most conclusively that nearly every family in Israel must have practised polygamy. As each man's family con-

sisted, at least, of fifty persons, and if five children be allowed as an average to each wife, then each man's family must have consisted of about eight wives and forty children. There is no getting away from these Scriptural proofs in favour of polygamy. No person can explain upon any other principle, how there could be only twenty-two thousand two hundred and seventy-three first born males in a nation whose population, at a very low estimate, must have numbered two and one-half millions.

At the highest estimate, there could not have been over fifty thousand married men in Israel at that time, and yet there must have been something like three or four hundred thousand married women. The number of married men is approximately estimated from the number of first born males. And the number of married women is approximately estimated from the whole number of Israel.

At the above estimate the number of males remaining unmarried would amount to about nine hundred and fifty thousand; of this number there would be upwards of five hundred and fifty thousand over twenty years of age, not married; while the number of unmarried females would be about eleven or twelve hundred thousand.

Of those males who were old enough to marry, as an average, only one out of twelve had a family. There must have been some cause for this. Can any one give a reasonable cause? Can any one tell why only about one-twelfth part of the men at that time had families? Have we not reason to believe that only this small proportion of the men were worthy of wives or children? Why were fifty thousand men blessed with some three or four hundred thousand wives, while upwards of five hundred and fifty thousand had none at all? We cannot answer this question, only upon the principle that God gives wives and children in great abundance to his faithful servants, and withholds them from the unfaithful, for fear that they would increase an unrighteous posterity

upon the earth. Should God deal with the Saints in Utah upon the same principle now, that He did in ancient times, it would be nothing strange if He should give to many of His faithful servants a hundred fold of wives and children ; while others, less faithful, would be limited to one, and others still have none at all, like the great majority of Israel in the wilderness.

If any one should say that the manner in which God dispensed His blessings under the Mosaic dispensations, is not applicable under the Gospel, in reply, we ask, Is it any more pleasing in the sight of God for a wicked man to bring up a family in wickedness under the Gospel dispensation, than it was under former dispensations ? Are not the evil consequences the same under every dispensation ? Is there not just as much danger of a wicked man's bringing ruin and eternal misery upon his family under the Gospel, as under the law ? If, then, God is now just as much displeased with a family reared in wickedness, and if there is the same danger of destroying the immortal souls of the offspring now, as under the Mosaic dispensation, then why should it be thought strange that God should use the same preventatives now that He did anciently, to check the increase of the wicked, and the same facilities to greatly increase the families of the righteous ? Why should it be considered unreasonable that God should give many wives and children to those who would in righteousness command their households, as Abraham did, and withhold these blessings from others who are unworthy.

These testimonies and arguments effectually demolish the great objection to a plurality of wives, founded upon the equality of the numbers of males and females in Utah. It will be seen, that if the males in that territory were five times more numerous than the females, still the foregoing arguments would show the necessity of a plurality of wives ; unless it can be proved that all the males in that territory are equally

faithful, and consequently equally worthy to be entrusted with these great blessings. But the question may be asked, Who is to decide upon the worthiness or unworthiness of the people ? We answer, the same Being who always decided all matters of importance among His people. But is there not great danger of being deceived ? Yes ; there is very great danger, indeed, of being deceived, unless you believe in a God who gives revelation now as He did in ancient times. All the nations of the earth have always been deceived when they got so far from God that He would not speak to them ; they are then left to follow their own imaginations, which are sure to deceive them. But when God speaks there is no chance of deception. His sheep know His voice and will follow Him ; hence it is not possible for the elect to be deceived ; because they converse with God, and He never deceives any one. If the people of Utah are the people of God, then there is no possible chance of their being deceived upon any subject of as great importance as that of the plurality of wives ; for no man has a right to these blessings unless God shall give them to him through His servant the prophet. But, on the other hand, if the people of Utah have no prophet, then they are not the people of God, but are deceived like all the rest of Christendom who are without prophets. In the latter case, we would not be worthy of even one wife, much less a plurality. A people that have no prophets or inspired men among them, never were worthy of wives or children in any age of the world. Hence if the people of Utah cannot inquire of God, and receive revelations from Him, they are no more entitled to wives and children than Apostate Christendom are. The righteousness or unrighteousness of having a plurality of wives, or even one wife, all hangs upon the simple question, Whether the people who presume to marry, are, or are not, the people of God ? If they are not, they have no di-

vine right to even one wife; if they are His people He has the undoubted right to show, through His Prophet, how many wives, if any, each may have.

But would it be right for the Latter-day Saints to marry a plurality of wives in any of the states, or territories, or nations, where such practices are prohibited by the laws of man? We answer no: it would not be right; for we are commanded to be subject to the powers that be. So long as we live under their jurisdiction, we are commanded to keep their laws, unless their laws are unrighteous, like those given by Nebuchadnezzar, commanding all people to fall down and worship a golden image which he had caused to be set up; we then should, no doubt, rebel as the three Hebrews did. But all laws which we could keep without violating our consciences, it is our duty to obey so long as we live under them. The laws enacted by the different states and territories, against the plurality of wives, we believe to be unconstitutional, growing out of the narrow-contracted, bigoted customs of Apostate Christianity, nevertheless it is the duty of the Saints, so long as they remain under such illiberal laws, to strictly comply with them. But if they wish to enjoy the privileges granted by the word of God, and by the glorious Constitution of our National Republic, let them depart from under the jurisdiction of these illiberal State laws, and go to Utah where religious liberty is tolerated, and where every people and sect have the right to worship as they please, and marry as many wives as they please, and be accountable to God and not to man.

Laws are intended to prevent crime, and the revealed law of God, and the light of conscience, are abundantly sufficient to determine what is crime. A well instructed conscience will not determine anything to be crime which is not inconsistent with the revealed law. As plurality of wives is perfectly consistent with the revealed law, it is not a crime; and therefore no human laws should denounce it as such; but every man should be left perfectly free in regard to this thing, so far as human laws are concerned.

Every enlightened conscience, as well as the word of God, will tell us that lying, stealing, robbing, false swearing, committing adultery, trespassing, murdering, and many other similar acts, are crimes; and therefore the legislative departments should enact wise and judicious laws for

their punishment. But where in the word of God is the plurality of wives denounced as a crime? Nowhere; but on the contrary, it is approbated of God. Shall human wisdom, then, presume to enact laws against that which is nowhere in the divine oracles condemned as a crime? Must we under the broad folds of the American Constitution, be compelled to bow down to the narrow-contracted notions of Apostate Christianity? Must we shut up our consciences in a nut shell, and be compelled to submit to the bigoted notions, and whims, and customs of the dark ages of popery, transferred to us through the superstitions of our fathers. Must we be slaves to custom, and render homage to the soul-destroying, sickening influences of modern Christianity? No: American freedom was never instituted for such servile purposes; the Constitution of our country was never framed to crush the conscience of man, and put upon him the iron yoke of Romish superstition; our illustrious fathers never fought and bled to bequeath to their children the heritage of freedom mingled with despotism; the proud American eagle was never made to stretch forth its wings and soar aloft to mock the sons of freedom's soil. Liberty—unbounded liberty of conscience should characterize the laws of each of the States of this great and extended Union. Here the Hindoo or the Chinese should be permitted to bow down and worship the idolatrous Gods of their fathers, unmolested and unharmed, so long as they are guilty of no crimes, and do nothing calculated to injure society. Under a theocratical form of government an idolater would be punished with death; for idolatry is a great crime in the sight of God. A theocracy would consider all religions, except one, criminal, and would limit and circumscribe all but one. But the government of this nation is not a theocracy; it is intended to give religious freedom to all; to carry out these views, the various religions among pagan nations should be tolerated here, and their followers receive the same protection by law as the Methodists, Baptists, Presbyterians, or any other society. If any religion which does not conflict with the Constitution of the country is to be prohibited, the same rule will prohibit all others. So long, therefore, as the present form of this Republican Government is our standard, let the religions of all nations be equally protected. And if any among the nations of Asia or

Africa, or of the islands of the sea, consider it right to have a plurality of wives, and wish to emigrate with their numerous families, and become citizens of this great Republic, they ought to have that privilege, without being compelled by the unconstitutional State laws, to break up their families, and divorce all their wives but one. The present illiberal State laws virtually forbid emigration from about four-fifths of the nations of the earth, and yet it is pretended that our country is an asylum for all nations. But let them try it once, and they will soon find our prisons filled with sincere but unfortunate polygamists; they will soon find that, with the exception of one, all their wives, however dear to their hearts, will be torn from their embrace. Is this freedom and liberty! Is this the kind asylum held out to the oppressed of all nations!! Must they relinquish the dearest and most sacred rights ever enjoyed by man, and break asunder the family ties of conjugal affection and love, in order to be made partakers of our hospitality? Boast not, O proud America, of the liberality of thy institutions, when such illiberal laws as these curse thy soil! After having been subjected to the loss of his family, well might the honest patriarchal orientalist exclaim, "Give me my wives and my children, and let America keep her prof-

ferred liberty for others whose minds are already trammelled under the whims and superstitions of Papist and Protestant religions! Give me my wives and my children, and I will return to my native country, where the sacred rights of the domestic circle are not invaded and torn asunder by legislative enactments! Give me my wives and my children, for without them the sound of liberty has lost its sweetness in my ear! Give me my wives and my children, and I am willing to endure the hardships of the Old World, in order to escape from the restrictive, superstitious, oppressive laws of the New!" These would be the feelings of millions of the inhabitants of the Old World, should they emigrate to our country and have their families broken up, and they be imprisoned for polygamy by our unconstitutional State laws. Why will not American citizens, then, rise up with one accord and repeal those illiberal, oppressive laws, and let the liberties bequeathed to us by the choice blood of our illustrious ancestors be enjoyed to their fullest extent? Why will not America welcome the oppressed, down-trodden sons of the Old World to enjoy the luxuries of our soil, and the great privileges of our sacred Constitution, without tearing from their embrace that which is dearer than life, the moment that they set foot upon our shores?

(To be continued.)

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SEER.

ALL YE INHABITANTS OF THE WORLD, AND DWELLERS ON THE EARTH, SEE YE, WHEN HE
LIFTETH UP AN ENSIGN ON THE MOUNTAINS.—*Isaiah* xviii, 3.

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THE PRE-EXISTENCE OF MAN.

(Continued from page 105.)

88. Besides the laws given to govern each individual particle in its organized capacity, there are other laws given to govern the whole body. These again are of a still higher order; for those laws which regulate the different parts of the organization for the general good of the union, are altogether insufficient to govern the body as a whole. For instance, by the laws regulating each particle, the whole system becomes angry at the same time, if a cause exist exciting that passion; but this law is insufficient to control the passion when it is excited. Another law is required to regulate the action of the whole system while under the passion. Under the first law no one particle has a right to get angry, while the others are pleased; they are bound by law to all get angry at once, or to all be pleased at once, that there may be a perfect agreement in their feelings. Under the second or higher law, the whole body of particles are required to govern the passions excited, in a certain manner, in accordance with the principles of justice and mercy that exist in the bosom of the one who gave the law. The spiritual body in its infancy is entirely ignorant, as a whole, of the nature of justice and mercy, good and evil, and such like qualities; but laws of jus-

tice and mercy, of good and evil, being given, the whole body learns to control itself according to those laws. A violation of any of these laws, immediately brings unhappiness—that is, the being is chastised, according to the nature of the offence, and the penalties annexed to the law; in this manner the system learns, by the things which it suffers, to obey this higher law, which is very different from any of the preceding laws under which the particles have been educated. The nature of justice and mercy, good and evil, are thus actually learned by experience. Obedience to the laws of justice, and suffering the penalties of disobedience, impart, in the course of time, a sense of justice to the particles in their organized capacity: so likewise obedience to the laws of mercy, and the chastisements resulting from the infringement of those laws, soon inform the organized particles concerning the nature of mercy. In like manner, a sense of good and evil, and of all other like qualities, is obtained from the enjoyments resulting from obedience, and the miseries inflicted for disobedience, to the laws given to govern all those qualities and passions. All these qualities, therefore, are gained by experience. The laws, being given and adhered

to, discipline and instruct the infant or youthful spirit in the knowledge of things which previously it was entirely ignorant of.

89. As all the infant spirits are instructed under the same laws, they all acquire the same sense of justice, mercy, good, and evil. It is for this cause, that two or more spirits do not form different ideas of the nature of good and evil; so far as they have been properly educated and taught in the same law, one will not call good, evil; or evil, good; and another have a different idea of the same principles. Of course, there will be spirits possessing different degrees of intelligence, depending on the obedience which they have rendered to the various systems of laws under which they have acted during the past ages of eternity, and also depending upon the length of time in which they have been educated and taught in their spiritual organization. But so far as they have acquired knowledge, it has been through the medium of the same laws; consequently the same degree of knowledge in one, cannot differ in its nature from the same degree of knowledge in another.

90. If one class of spirits were educated under a system of laws which rewarded them for doing that which we call evil, and punished them for that which we call good, while another class were educated by laws of an opposite nature, these two classes of spirits, when brought together, would have entirely opposite ideas concerning good and evil. The fact that the spirits have, so far as their knowledge extends, the same ideas concerning the nature of justice and mercy, good and evil, virtue and vice—shows most clearly a cause for this sameness. Now that which is preceded by a cause cannot be eternal; hence there must have been a time, when this sameness of knowledge was acquired by the particles constituting each spiritual body. The capacities for perceiving this knowledge are eternal; but the exercise of these eternal capacities in acquiring a

knowledge of the laws of good and evil, had a beginning. We cannot conceive of millions of beings having the same idea of the nature of good and evil, without introducing a cause to account for this sameness and likeness; and a cause always implies a beginning to the effects which follow. But if millions of beings eternally possessed the same idea of the nature of good and evil, all causes for this sameness of idea would be excluded: they would possess this sameness by chance: if it were eternal, there would be no reason why even two beings should have the same views concerning anything: but when numberless millions of beings are perceived to have the same ideas in regard to the nature of different acts, calling one species of acts good, and another evil, it demonstrates, in the most incontrovertible manner, that these beings did not possess these ideas eternally, but that they acquired them from one common cause, which instructed and enlarged the eternal capacities in the same school of laws, that the same ideas, the same views, and the same knowledge, might pervade the whole, so far as they are instructed. This sameness of ideas will enable them to act in unison, not only for their own individual benefit, but for the benefit of the whole community or family of spirits with whom each is associated.

91. While we are obliged to admit the eternity of the substance and its capacities, on the other hand we are compelled to admit a beginning to the organizations of the particles of this substance; there must also have been a time when the eternal capacities began to know good and evil, justice and mercy, love and hatred; for the sameness of these qualities, existing in the minds of all mankind, shows that they must be derived qualities, and therefore that they could not have possessed them eternally. All must at once see, that the moment a quality or thing is admitted to be eternal, all causes for the nature, or peculiarity, or sameness of the quality, and all causes for the particu-

lar magnitude or form of the thing or being, are totally excluded. In regard to that which is eternal, we would have no right to ask the questions, Why it is so. Why it possesses such a quality. Why it has a certain magnitude. Why it exists in a certain form. All such questions imply a cause, and, therefore, a beginning. If we were to admit that water was eternal, then it would be entirely inconsistent to ask the question, Why one drop of pure water possessed precisely the same qualities of another. If both drops were eternal, there would, in reality, be no cause for one being of the same nature as the other. As there would be no cause for any two drops, out of an infinite number, to be alike, we would have no reason to infer, prior to experience, that they would taste alike, or extinguish fire alike, or that drops of the same size would weigh alike, or that they would quench thirst alike, or that they would manifest any other qualities alike. If, on the examination of the drops, we found them to possess qualities alike, we would naturally inquire, How came they to be alike? The natural answer would be, They were designed to be alike for purposes beneficial to the universe. But if they were designed to be alike, there must have been a period before that design, and before they were alike, and consequently their present qualities are not eternal, but acquired or derived from some anterior qualities. So it is in relation to the qualities of the human mind. The very fact that all human minds look upon certain acts to be good, and certain others to be evil, shows that the qualities of the mind are in many respects precisely alike. If they were eternal, there would be no cause for any two, out of all mankind, to have any qualities alike: and no one would be able to infer, prior to experience, that any of the rest of mankind possessed qualities at all resembling his own. If the qualities were eternal, he could not with propriety ask the question, Why a man possessed superior quali-

ties to a brute. Or, Why the constitution of human minds resembled each other. But man finds by experience that there is a resemblance or similarity in the constitution of all human minds, and he naturally asks the question, What is the cause of this likeness? The answer naturally occurs to his own mind that, It was thus designed for the general good of man; and consequently there must have been a time before the design took effect, when the constitutions of our minds were unlike, and, therefore, that the present qualities of our minds are not eternal, but are the results of the combinations of anterior qualities, which in their turn, are again the results of the exercise of the eternal capacities.

92. *Thirdly.* Having investigated the nature and origin of man's capacities, let us next enquire into the *extent* of those capacities. It is almost universally supposed that the capacities of man are finite—that is, limited in their nature, and that it is utterly impossible for man to acquire a fulness of all knowledge. But this is a false supposition, without the least shadow of foundation. We shall proceed to prove that the capacities of man are not finite, but infinite. It may be well for us to define the terms *finite* and *infinite*, before we proceed farther. These terms have quite a different sense when used in relation to different things. When used in reference to space or duration, *finite* signifies space or time included within limits; while *infinite* signifies boundless space, or endless duration. When used in reference to numbers, the first means a limited number, and the last a number unlimited, or an endless series of numbers. When applied to knowledge, one means to know only in part, while the other is to know in full. When used in reference to capacities, *finite* signifies a capacity that is stationary, or can only be expanded in a limited degree, while *infinite* signifies a capacity sufficiently great to grasp a fulness of all knowledge, after which expansion ceases for the

want of more to be learned. A being may have an infinite capacity, and still have only a finite knowledge. We know of no beings having only finite capacities. Angels, men, beasts, birds, fish, and insects, have finite knowledge, but we have no reason to suppose any of them to be limited in their capacities. For aught we know, each and all of them may have capacities capable of receiving infinite knowledge. If we were to suppose that some of these beings are finite in their capacities, then there must be a certain limit of knowledge, beyond which they can never pass : for if they were capable of passing any assigned limits of knowledge, they would be capable of receiving a fulness of all knowledge, which would be infinite.

93. The constitution of our minds is such, that we cannot easily conceive of a being who is capacitated to perceive one truth, but unable to perceive another. It is true, there may be obstacles in the way, by which this being is prevented from acquiring a second truth ; but remove all obstacles, and place the being in a favourable condition, the question is, Could it not perceive a second, a third, a fourth, or even any number of truths, as well as the first ? We can see no possible hindrance to its advancement in knowledge only by interposing obstacles in the way. If the capacity have an existence, which it must have in order to perceive one truth, we cannot conceive how that it could possibly be limited, so as never, under any circumstances, to be able to perceive another. We do not see why a faculty that is capable of discerning that two are more than one, cannot also discern that three are more than two. Some truths are more difficult to be perceived than others, but this is owing, not to the want of capacity, but to the obstacles which intervene between the capacity and the truth to be perceived. Let the intervening obstacles be removed, and the capacity that is able to perceive one truth could perceive all truth. Therefore, wherever a being exists that

has any knowledge, however small the amount, that being has infinite capacities, capable of perceiving all things past, present, and to come, just as soon as the intervening barriers are removed. We are aware that this idea is in opposition to the views of almost all mankind : they have been taught that the capacities, as well as the knowledge of all beings, but God, were finite ; and from these false premises they have drawn the conclusion that no beings could ever attain to all the fulness of the knowledge of God. If the premises were granted, the conclusions would be just : but the premises are without foundation, and are evidently false. The capacities of man are not only eternal, but infinite, and he is capable of receiving infinite knowledge. And without infinite knowledge his capacities never will be satisfied.

94. It is frequently said by philosophers, that knowledge which is finite can never be increased so as to become infinite ; but this is in direct opposition to fact. Our Saviour, when He came into the world, possessed only finite knowledge ; hence He is represented as increasing in wisdom and stature. To increase in wisdom evidently proves that He was not at that time in the possession of all wisdom. His wisdom and knowledge were finite. But He afterwards attained a fulness, and as Paul says, " In whom (Christ) are hid all the treasures of wisdom and knowledge." And again, " In him dwelleth all the fulness of the Godhead bodily."—Col. ii, 3, 9. " It pleased the Father that in him should all fulness dwell."—Col. i, 19. John the Baptist bore record that he beheld his glory, and that he was " full of grace and truth."—John i, 14. At the time his Father gave him the Holy Spirit, he, no doubt, received a fulness : for John soon after speaks thus of him :—" God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hands."—John iii. 34, 35. All the treasures of wisdom, knowledge, and truth, were hid

in him; he was full of them: the fulness of the Spirit, the fulness of the Godhead, and the fulness of power, dwelt in him: all things were given into his hand. There was no wisdom, nor knowledge, nor power, nor dominions, that the Father possessed, but what Jesus possessed also. In fine, he was one in all the fulness of the attributes and perfections of the Father. It was for this reason that Jesus said, "I and my Father are one."—John x. 30. Here, then, we have an example of finite knowledge, wisdom, and power, increasing until the same became infinite.

95. As we have one example of finite knowledge being increased to infinity, we have reason to believe that it may be the case in other instances. If the First-born or oldest brother has received a fulness, we see no impropriety in believing that the younger brethren may also receive the same fulness. Paul prayed that the Saints "might be filled with all the fulness of God." Eph. iii. 19. And Jesus prayed that they all might be made perfect in one, as he and the Father were one.—John xvii. When these prayers are answered, they will know as much as the Father and Son know. They will be in the Father and Son, and the Father and Son will be in them, and the Father and Son and all the Saints will be made perfect in one. Hence John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him." 1 John iii. 2. Not only like him in body, but also in mind. For then he "shall change our vile body, that it may be fashioned like unto his glorious body."—Phillippians iii. 21. Then we shall be perfect as our Father in Heaven is perfect—Matt. v. 48: then shall we be pure as He is pure, and holy as He is holy; then shall we know as we are known, and see as we are seen: then shall we be heirs of God, and joint heirs with Christ in the inheritance of all things: then shall know-

ledge in part be done away, and we shall know in full: then there will be no knowledge, or truth, or wisdom in the heights above or in the depths beneath, or in the Heavens, or in the Heaven of Heavens, or in the immensity of space, or in the eternal ages of duration, but what we shall comprehend and know; then there will be no Being or Beings in existence that will know one particle more than what we know: then our knowledge, and wisdom, and power will be infinite; and cannot, from thenceforth, be increased or expanded in the least degree: then we shall be Gods, because all the fulness of God will dwell within us.

96. It has been most generally believed that the Saints will progress in knowledge to all eternity: but when they become one with the Father and Son, and receive a fulness of their glory, that will be the end of all progression in knowledge, because there will be nothing more to be learned. The Father and the Son do not progress in knowledge and wisdom, because they already know all things past, present, and to come. All that become like the Father and Son will know as much as they do, and consequently will learn no more. The Father and Son, and all who are like them and one with them, already know as much as any beings in existence know, or ever can know.

97. In the twenty-second paragraph of this article we showed that there could not possibly be but one God, so far as the attributes were concerned, but so far as it regards persons, that there were an immense number of Gods. Now we wish to be distinctly understood that each of these personal Gods has equal knowledge with all the rest; there are none among them that are in advance of the others in knowledge; though some may have been Gods as many millions of years as there are particles of dust in all the universe, yet there is not one truth that such are in possession of but what every other God knows. They are all equal in knowledge, and in wisdom, and in the pos-

session of all truth. None of these Gods are progressing in knowledge : neither can they progress in the acquirement of any truth.

98. Some have gone so far as to say that all the Gods were progressing in truth, and would continue to progress to all eternity, and that some were far in advance of others : but let us examine, for a moment, the absurdity of such a conjecture. If all the Gods will be eternally progressing, then it follows, that there must be a boundless infinity of knowledge that no God ever has attained to, or ever can attain to, throughout infinite ages to come : this boundless infinity of knowledge would be entirely out of the reach and control of all the Gods ; therefore it would either not be governed at all, or else be governed by something that was infinitely Superior to all the Gods—a something that had all knowledge, and consequently that could not acquire more. Have we any right to say that there is a boundless ocean of materials acting under such Superior laws that none of the Gods to all ages of eternity can be able to understand them ? We should like to know what Law Giver gave such superior laws ? If it be said that the laws were never given, but that the materials themselves eternally acted according to them, this would not in the least obviate the difficulty ; for then there would be a boundless ocean of materials, possessing a knowledge of laws so infinitely superior to the knowledge of all the Gods, that none of them, by progressing for eternal ages, could ever reach it. This is the great absurdity resulting from the vague conjecture that there will be an endless progression in knowledge among all the Gods. Such a conjecture is not only extremely absurd, but it is in direct opposition to what is revealed.

99. We shall now show from the revelations given through JOSEPH, the SEER, that God and his Son, Jesus Christ, are in possession of all knowledge, and that there is no more truth for them to learn ; and show also that

the Saints will attain to the same fullness, and know as much as they know. First, we will give Enoch's testimony concerning God, the Father : "And it came to pass that the God of Heaven looked upon the residue of the people, and He wept ; and Enoch bore record of it, saying, How is it the Heavens weep, and shed forth their tears as rain upon the mountains ? And Enoch said unto the Lord, How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity ? and were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of thy creations ; and thy curtains are stretched out still ; and yet thou art there, and thy bosom is there ; and also thou art just ; thou art merciful and kind forever ; thou hast taken Zion to thine own bosom, from all thy creations, from all eternity to all eternity, and nought but peace, justice, and truth, is the habitation of thy throne ; and mercy shall go before thy face and have no end : how is it that thou canst weep ?" Connected with the reply, the Almighty said to Enoch, "Behold, I am God ; Man of Holiness is my name ; Man of Counsel is my name ; and Endless and Eternal is my name also. Wherefore, I can stretch forth mine hands and hold all the creations which I have made ; and mine eye can pierce them also." (See Joseph Smith's inspired translation of the Book of Genesis, published in "The Pearl of Great Price.") The Being whom Enoch here addressed, and who conversed with him, is represented in the same connection as the Father of Christ. This being is declared to be "from all eternity," and the creations that He had made were so immensely numerous, that the particles of dust in a million of earths like this, "would not be a BEGINNING to the number." This shows that His creations are endless, or in other words infinite in number. Now a finite number cannot, in one sense, be a beginning to an infinite number. The vast number of particles

contained in millions of worlds, is still only a finite number, and is therefore limited; but an endless series of worlds is not limited, and therefore can have no beginning; and no finite number, however great, can be the beginning of something that has no beginning. This endless number of worlds are all held and controlled by the power of God, the Father of Christ. And to show that He has a full knowledge of them all, He exclaims, "*Mine eye can pierce them also.*" The perceptive powers of His vision must be infinite, or he could not look upon an infinite number of creations. It shows still further that His "eye can pierce them" all at the same instant; for if He were obliged to withdraw His vision from one in order to look upon another, He never could have time to behold them all. If He were to observe each only for the short period of one second, He could not behold even a beginning of the endless number in as many millions of ages, as there are particles of dust in the visible universe; but as His "eye can pierce them" all, He must necessarily have the power of beholding them all at the same instant. Moreover, He is present with them all, for Enoch, in speaking to the Lord in regard to the immensity of the numbers of His creations, exclaims "*Thou art there, and thy bosom is there.*" Being present in all, beholding them all, and governing them all, He must necessarily have a knowledge of them all. And as the number of worlds is infinite, His knowledge must be infinite, and, therefore, He knows all things, and can know no more. This agrees with what this same Being said to Moses.

“And God spake unto Moses, saying, Behold, I am the Lord God Almighty, and Endless is my name, for I am without beginning of days or end of years ; and is not this Endless ? And, behold, thou art my son, wherefore look, and I will show thee the workmanship of mine hands, but not all, *for my works are without end*, and also my words, for they never cease ; wherefore no man

can behold all my works, except he behold all my glory ; and no man can behold all my glory, and afterwards remain in the flesh. And I have a work for thee, Moses, my son ; and thou art in the similitude of mine Only Begotten ; and mine Only Begotten is and shall be the Saviour, for he is full of grace and truth ; but there is no God besides me, *and all things are present with me, for I know them all.*" (See "Pearl of Great Price.") Here the Father of Christ declares that His "works are without end," that "all things are present" with Him, and that He knows them all.

The same idea is conveyed in another revelation, as follows: "Judgment goeth before the face of Him who sitteth upon the throne, and governeth and executeth all things; *He comprehendeth all things*, and all things are before Him, and all things are round about Him; and He is above all things, and in all things, and is through all things, and is round about all things, and all things are by Him, and of Him, even God, forever and ever."—Doc. and Cov., sec. 7, par. 10. As "*He comprehendeth all things*," His knowledge must be infinite; therefore, the vague conjecture that God the Father, can progress eternally in knowledge, is, as we have shown, not only absurd, but directly opposed to the revelations which He has given.

100. We shall next prove by the new revelations, that the Only Begotten Son is in possession of equal knowledge with the Father. "And I, John, saw that He (Christ) received not of the fulness at the first, but received grace for grace; and he received not of the fulness at first, but continued from grace to grace, until He received a fulness, and thus He was called the Son of God, because he received not of the fulness at first."—Doc. and Cov., sec. 83, par. 2. What was this fulness here mentioned? Jesus answers this question: "I am the Spirit of truth, and John bore record of me, saying, He received a fulness of truth, *yea, even*

of ALL truth." But what is truth? "Truth is the knowledge of things as they are, and as they were, and as they are to come." (Par. 4.) John was not satisfied with telling us that Jesus received a fulness of truth, but he repeats the idea, "yea, even of all truth," or in other words, He received a fulness of the knowledge of all "things as they are, and as they were, and as they are to come." No power of language could be able to express the idea in clearer or more forcible terms. And now we ask, is there any other truth or knowledge in existence, that Jesus could learn? We fearlessly answer, No. A fulness of all truth embraces, first, a knowledge of all "things as they are" in their present condition, or, in other words, a knowledge of all the worlds that now exist throughout the boundless immensity of space, and of all the materials of nature, whether organized or unorganized, and of all their relations, and dependencies, and laws, and operations, whether animate or inanimate, intelligent or unintelligent; it embraces a knowledge of every thought and desire, of every feeling and emotion, that exists among all the countless swarms of living beings in all worlds; it grasps within its infinite capacity the present state of every individual particle, its properties and qualities, in all planets and suns, and systems and universes, in the boundless heights and depths of infinity itself. But this is not all; it takes in the past as well as the present; a fulness of all truth embraces an endless duration that is past—a boundless ocean of space—an infinity of materials—the eternal and unceasing operations of each particle—a knowledge of the exact condition of the universe as a whole, and in all its parts in every successive instant from the present back through endless ages without beginning. But we must not stop here; the fulness of all truth embraces a knowledge of all things to come; of all worlds that shall be organized, redeemed, and glorified, of all the eternal laws, operations, and

changes of every particle of substance in existence in every successive moment throughout eternal ages that will have no end. This, in connection with the present and the past, is what constitutes "all truth"—this is the infinite knowledge dwelling in Christ; and this is what He received when a fulness was given unto Him. John informs us of the period when this fulness was granted. "And I, John, bare record, and lo! the Heavens were opened, and the Holy Ghost descended upon Him, in the form of a dove, and sat upon Him, and there came a voice out of heaven, saying, This is my beloved Son. And I, John, bare record that He received a fulness of the glory of the Father; and He received all power, both in heaven and on earth, and the glory of the Father was with Him, for He dwelt in Him." (Par. 2.) It is this (fulness of truth that is God, and that is personified, and called by the different names which the Lord has appropriated to Himself: it is this fulness of truth that constitutes the one only true and living God, and besides Him there is no God. He dwells in countless myriads of Temples, and is in all worlds at the same instant. He is in all, and over all, and through all things and the power by which they are governed. He is in the personage of the Father in all of his fulness, even the Spirit of truth. God is Truth, and Truth is God, and the material universe is His tabernacle; men are designed to be his tabernacles or temples, if they will receive Him. Jesus says, "I am in the Father, and the Father in me, and the Father and I are one: the Father, because He gave me of His fulness." (Par. 1.) Jesus was called the Son "because he received not of the fulness at the first;" and he was called the Father because he afterwards did receive it. Thus the name of Father is given to the Son, not because of the tabernacle, but because of the fulness of truth, which is the Father dwelling therein.

101. We shall now proceed to show,

① *The Gospel, have received, other things, such as the sealing and other Temple ordinances.*

all worlds in the same order & scope of intelligence as ours, and so on.
that is, pertaining to this earth.
but not in Jesus as our elder brother.
John's all worlds are made and redeemed, and God is in them, the same with us, but not in Jesus as our elder brother.
John's all worlds are made and redeemed, and God is in them, the same with us, but not in Jesus as our elder brother.
John's all worlds are made and redeemed, and God is in them, the same with us, but not in Jesus as our elder brother.

from new revelations, that the Saints are to have equal knowledge with the Father and Son. We now only know in part; so far as truth dwells in us, so far the Father and Son dwell within us. Hear what Jesus says: "Behold, ye are little children, and ye cannot bear all things now; ye must grow in grace and in the knowledge of the truth. Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me; and none of them that my Father hath given me shall be lost: and the Father and I are one; I am in the Father, and the Father in me; and inasmuch as ye have received me, ye are in me and I in you. Wherefore I am in your midst, and I am the good Shepherd, and the Stone of Israel. He that buildeth upon this rock shall never fall, and the day cometh that you shall hear my voice, and see me, and know that I am."—Doc. and Cov., sec. 17, par. 8. We are in this revelation represented as only little children, not able, as yet, to bear all things, but are commanded to grow in grace and in truth; and are told that inasmuch as we had received Him we were in Him, and He in us. As the Father and Son are called Truth, inasmuch as we receive truth, they dwell within us. Where only a small degree of light and truth dwells within us, there only a small portion of the Father and Son abide in us; as we increase from grace to grace, and from truth to truth, so do we in like manner inherit greater, and still greater, portions of God; and when we receive a fulness of all truth, then all the fulness of God dwells in us, even the Father and Son. The fulness of all Truth in us will make us Gods, equal in all things with the personages of the Father and the Son; and we could not be otherwise than equal, for He is the same God who dwells in us, that dwells in them; instead of dwelling in two tabernacles, under the names of the Father and Son, He will then dwell in the additional tabernacles of the

Saints. And wherever He dwells in fulness, there would necessarily be equality, in wisdom, power, glory, and dominion.

102. We will quote another extract in order to show how we are to attain this fulness. "And it shall come to pass, that if you are faithful, you shall receive the fulness of the record of John. I give unto you these sayings, that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of His fulness, for if you keep my commandments you shall receive of His fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace."—Doc. and Cov., sec. 83, par. 3. The fulness is to be obtained on condition of keeping His commandments. That we are to receive a fulness in the same sense that He received it, is evident from the fact that when we obtain that blessing, Jesus says, that we should be glorified in Him as he was in the Father. In the next paragraph we have a still stronger evidence, Jesus says, "John bore record of me, saying, He received a fulness of truth, yea, even of all truth, and no man receiveth a fulness, unless he keepeth His commandments. He that keepeth his commandments receiveth truth and light, until he is glorified in truth, and knoweth all things." This is as plain as language can make it. When this promise is realized the Saints will know all things past, present, and ~~to come~~; and there will be no being in existence, that will be in advance of them in knowledge and wisdom. Again, Jesus says, "If your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things." And still again, "The day shall come when you shall comprehend even God; being quickened in Him and by Him."—Doc. and Cov. sec. vii, par. 12, 18. It is not necessary to multiply passages,

to comprehend

for the revelations, both ancient and modern, are very full upon this point. Enough has been quoted to demonstrate that the light of the Saints will grow brighter and brighter until the perfect day, at which time their light will be full, and cannot from thenceforth be increased in brilliancy. How much more satisfactory it is to the mind to contemplate millions on millions of glorified worlds, each peopled with myriads of beings filled with all the fulness of God or Truth, than it is to suppose them all progressing in knowledge, without a possibility of ever attaining to a fulness worlds without end. This perfection and equality in knowledge among the Gods of all ages and worlds, serves to produce a perfect

oneness among them all. Having equal knowledge, they would of course have equal wisdom and equal power, and would act with the most perfect union, and harmony, and concert in all things. But what inextricable difficulties and confusion there would be, if they differed in knowledge, and all of them were progressing. The oneness, so necessary for the peace and good order of the heavenly worlds, could not exist; one for the want of the requisite knowledge would undo what another of superior knowledge had done; upon the progressing principle, they never could be made perfect in one, worlds without end. Thus we have abundantly proved that the capacities of man are not only eternal, but infinite.

(To be concluded in our next.)

CELESTIAL MARRIAGE.

(Continued from page 112.)

The object of laws is to prohibit every practice which is calculated to injure individuals or society. But in what respect are individuals or society injured by the practice of a plurality of wives? We answer, in no respect whatever. The objector may say that such a practice is calculated in some instances to produce poverty, and bring distress upon the family, and, therefore, should be considered criminal, and prohibited by law. We reply, that there are many practices which bring poverty and distress, and yet those practices are perfectly lawful. For instance, the slaveholder may reduce himself to poverty, by accumulating slaves, and by a mismanagement of them. Would the southern States consider this a crime? Would they prohibit by law the purchase of slaves, because, in some instances, it reduced the purchaser to poverty, and brought distress upon himself and family? And again; a man may bring poverty and distress upon himself and family by unwisely employing mechanics, clerks, day labourers, &c. Would any of the

States or Territories consider this criminal? Would they enact laws to prohibit the hiring of mechanics and labourers, because, in some instances, it reduces to poverty? Another instance; many persons by marrying one wife reduce themselves from a state of wealth to abject poverty, yet no State would, for such a reason, denounce the marriage of one wife as criminal, and prohibit it by law. We might multiply any amount of instances where poverty and distress are brought upon families by the practice of things which are perfectly justifiable by the law. Because a plurality of wives may, in some instances, reduce a family to poverty, is no reason, therefore, why it should be prohibited by law, any more than thousands of other practices which may produce the same results. But in the most of cases, the plurality system would have a contrary tendency; instead of diminishing the wealth of a family it would increase it. A large number, bound together by the strong ties of family affection, and taking hold of business in a united capacity,

will be able, most frequently, to accomplish more than the same number of individuals acting separately, and governed only by individual interest. A union of interest and action is admitted by all to be more powerful in its results, than disunion. A numerous family of children are calculated to accumulate wealth, or to accomplish any other object, by their united energy, more than a small family. Hence, the Psalmist says, "Children are an heritage of the Lord. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate." Ps. 127. Instead of a large family being a disadvantage in point of wealth or strength, they are of great advantage. Therefore, so far as this cause has any bearing, it would be more just for the States to prohibit the one-wife system, than to prohibit the system of plurality.

Sometimes objections are urged against the plurality system, by saying, that it takes away the rights of women, and, therefore, it should be prohibited by law. But what rights of women does it take away? If several women voluntarily, and from their own choice, and with the consent of their relatives, wish to unite their destinies with one man, what rights have been taken away? what injuries have been sustained, either by themselves, or by society in general? We answer, none at all. On the other hand, the rights of women are destroyed and taken from them in prohibiting them by law to have the man of their choice; they are compelled, by legislative enactments, to relinquish all hopes of marrying a man upon whom their affections are placed, and obliged, if they marry at all, to go contrary to every feeling of their nature—to be united with one for whom they have no love. How many thousands of women there are who would rather remain single all their days, than to accept the offers of many profligate young men for whom they entertain no other feelings but those

of disgust. Could these same women have their rights which naturally belong to them, but which our illiberal State governments have deprived them of, they would unite their destinies with good men, and be infinitely more happy under the plurality system, than they would be to remain in a state of celibacy, or to be united with some wicked profligates. Give women their rights; let them marry the man of their choice. Where pure affection exists, there let them consummate that affection by freely uniting themselves in the sacred bonds of matrimony with the man whom they love, and who loves them sufficiently to make them the partners of his bosom for life. Anything short of this is illiberal, and destroys the rights of women.

It is said that plurality destroys the rights of the first wife, and, therefore, should not be tolerated by law. This depends upon circumstances. If a man has been foolish enough to make a contract with a woman previous to their marriage, that he will never marry another while she lives, then it would be taking away her rights to violate that contract without her consent. Such a man, under such a contract, should not be permitted by the laws of the States to break his agreement, for in so doing, he would take away the rights which he has guaranteed to her. But if a man marry a woman without binding himself by such a contract, or if he marry her with an understanding that he can marry others when he thinks proper so to do, then there are no rights of the first wife taken away, nor no contracts broken. The first wife, under these circumstances, enjoys all the rights that she had any reason to expect. When she gave herself to her husband, it was not by compulsion; she freely and voluntarily consented to be his, with the full understanding that he might marry others, whenever he chose. A woman, under these circumstances is divested of no rights only what she has voluntarily surrendered. She prefers rather to be

united with such a man, though she may share but a measure of his attention, than to live a life of celibacy, or be obliged to marry one whom she loves less. Therefore the objection against plurality upon this ground is wholly without foundation.

Another objection is urged against plurality by pretending that it corrupts the morals of society, and, therefore, it is argued that it should be considered a crime, and be prohibited by law. But we ask what morals of society does it corrupt? Morality is only another name for virtue, goodness, righteousness. Immorality is its opposite—that is, viciousness, evil, unrighteousness. To be moral is to be innocent of crime; to be immoral is to be guilty of crime. It can neither be shown from reason nor the word of God, that plurality is criminal, and hence it cannot be immoral, and therefore the morals of society are not in the least endangered by its practice. On the contrary, plurality is a great and powerful antidote against immorality. How many hundreds of thousands of women there are, who, in consequence of having no opportunities of marriage, yield themselves up to a life of profligacy, and become notoriously immoral and unvirtuous. If these same females had not been deprived of the rights which all should enjoy under our glorious Constitution, they might have united themselves to some virtuous, good men, and been happy as their second or third wives, and thus been saved from the temptations and evils into which they have fallen. Look at the misery and wretchedness of thousands of females in almost every city in America and Europe—inquire into the causes of their shameful and criminal course of life, and it will be found that in nine cases out of ten, they were driven to that state of degradation for the want of a protector—a husband in whom they could centre their affections, and on whom they could rely for support. Would it not have been far better for these females to have been ho-

nourably connected in marriage according to the plurality system, than to have plunged themselves into the vortex of irretrievable ruin? What an immense amount of immorality and consequent suffering would have been prevented, had the State governments not been influenced by the corrupt traditions of Apostate Christianity in prohibiting plurality, and denouncing it criminal! But this order of things would not only prevent females from becoming public prostitutes, but would promote virtue among the males. Because of the vast numbers of unvirtuous females with which the nations are cursed, many young men neglect marriage, and seek to gratify their sexual propensities by unlawful and sinful connections. If no public female prostitutes existed, or if they rarely could be found, the natural consequences would be, that young men, instead of abandoning themselves to prostitution, would seek to unite themselves in honorable marriage with the partners of their choice. Plurality, therefore, not only would be a preventative against female prostitution, but would diminish the causes or means of prostitution on the part of the males. Young men abandon themselves to vice and immorality in proportion to the amount of temptation and evil influences with which they are surrounded. Diminish the causes, and the effects are diminished also; and if the cause be destroyed the effect ceases. Let our State laws permit plurality, and it will seldom be the case that a female will yield to prostitution, preferring lawful marriage to a life of degradation and suffering. The army of degraded females, receiving little or no accession to their numbers, would soon be diminished and eventually destroyed by their own folly and wickedness, and thus, the causes of temptation having, in a great degree, ceased, young men would walk in a more healthy atmosphere, and not be constantly allured, as they are now, from the paths of virtue. Plurality would also diminish greatly the temp-

tations which beset the paths of married men, as well as those who are young; they would no longer be under the temptation to keep a mistress secretly, and to break the marriage covenant, and thus sin against their wives and against God. How many thousands there are who practise this great abomination. And why do they do it? Because they are compelled by our bigoted State laws to confine themselves to one wife. Had they the liberty which four-fifths of the other nations have, and which the Bible and our National Constitution guarantee, they could marry a plurality of wives, and be compelled to support them and their children, instead of having their secret mistresses, and turning them away when they get tired of them. Which, think you, a woman would prefer? Would she rather live in adultery with a man, subject, at any moment, to be turned away, penniless and unprotected, or to be lawfully united with him in honourable wedlock? Would she not infinitely prefer the latter to the former? If plurality existed, it would be very seldom that women would consent to be mistresses. Plurality, therefore, instead of injuring the morals of society, would have an effect directly the reverse; it would greatly purify society from the immoralities which now exist. How long shall the State governments be cursed with such illiberal laws! When will the people awake to a consciousness of their duties, and repeal those acts which have resulted in so much evil! When will they learn to be freemen according to the spirit of the Constitution, and no longer fetter themselves with the chains of superstition, handed down from the dark ages of Popery! Arise! Americans, arise! break every yoke that tends to bondage! Assume the dignified position of American citizens! Maintain inviolate the choice liberties of your country—the liberties so dearly purchased by your illustrious ancestors! let not the galling chains of priestcraft bind the nation's conscience! let not the bigoted traditions and customs of Apostate religions influence your legislative departments! let not the judgment and wisdom of your great statesmen be swayed from the important principles of liberty, so dear to every American heart! let no laws be enacted denouncing as a crime, that which reason, morality, and the word of God approve, as a virtue! let no laws prohibit you from the enjoyments arising from domestic relations which are reasonable, moral, virtuous, pure,

and good! If your fathers have been in bondage to Romish superstitions, remember that you are free! Yes, free from religious intolerance! free from all nations under heaven! free to enjoy all blessings, unmolested, which God has ordained for man, unless you, yourselves, prefer laws tending to bondage, rather than liberty!

Another objection to plurality is made by pretending that it is calculated to excite jealousies in families, and, therefore, it is argued to be criminal, and should be prohibited by law. If several women mutually agree to be the wives of the same man, and he treats them with impartiality, we see no cause existing for jealousy. Each receives all the attention which she expected to receive, when she entered into the matrimonial contract. If jealousies should arise, they would be of an entirely different nature from those occasioned by unlawful steps taken by a husband. If a husband violate the laws of virtue, by unlawful connexions, the wife loses confidence in him; and when confidence is gone, peace and quietness are gone, and the foundation of happiness is destroyed in the family. Not so, when jealousies arise between members of the same family. Each wife knows that the other wives are as much entitled to the attention of the husband as she herself; she knows that such attentions are not criminal, therefore, she does not lose confidence in him; though she may consider him partial, in some respects, yet she has the consolation to know that his attentions towards them are strictly virtuous. Confidence being retained, the elements of happiness are retained. Jealousies, arising from unvirtuous conduct, are mingled with a consciousness of the guilt of the individual; while those arising from the other cause have no such distressing reflections; the first is cruel as the grave, gnawing, like the worm that never dies, at the very heart-strings of enjoyment and peace, while the latter is only a partial, transitory evil which is speedily dissipated by the kindness and attention of the husband. Plurality, as we have already stated, is a great preventative of unvirtuous connections, and therefore is a remedy against the jealousies arising from such causes. And as for the other kind of jealousy, if it should be stigmatized by that name, it is of trivial importance; like the jealousies which frequently arise between children, it is soon gone. This kind of jealousy is not the result of plurality, but a result of partiality, or supposed

partiality. If plurality should be prohibited on account of jealousies which may arise, monogamy or the one wife system should be prohibited on account of the still greater jealousies which may arise for fear the husband may keep his secret mistresses, as many thousands do. • This kind of jealousies works far greater evils in society, than what the other kind can possibly do. If the great object be to put a stop by law to the evils arising from jealousies, let laws be enacted, requiring man to have a plurality of wives, or else none at all; prohibit the one wife practice, and you will accomplish much more than you do by prohibiting plurality. But we say, let no prohibitory laws be passed in regard to how many wives a man may or may not have; leave every man free in this respect, and, in a very few years, you would see a great reformation in the morals of the country; you would see not one tenth part of the prostitution that is seen now; you would see females fulfilling the noble purpose of their creation, instead of being abandoned prostitutes, houseless, homeless, and childless, going down to their graves in wretchedness and misery, uncared for and unlamented.

Another objection presented against plurality is, that it is contrary to the customs of American and European nations, and for this cause should be considered criminal, and prohibited by legislative enactments. In reply to this objection, we say that there are many things which are entirely contrary to the general customs of the people, which are not criminal, and which would be a violation of the Constitution to prohibit. The Shakers believe in dancing in their religious assemblies on the Sabbath day; this practice is wholly derogatory to the customs of the nation. Would it be lawful and right to enact laws prohibiting this practice of the Shakers, on the ground of its being contrary to custom? Another class of individuals believe in the abominable practice of sprinkling infants, actually practising this abomination in the name of the Lord. This is entirely contrary to the customs of the great majority of this nation. Must this class be prohibited from this practice, because it is contrary to the custom of the nation? The Shakers, and some other communities, have adopted the ancient practice of having all their property as common stock: this is also entirely different from the general custom of the nation; must it, for this reason, be prohibited by law? The Roman Catholics practise many ceremonies and ordinances

which the great majority of the nation do not practise. Must their customs be denounced as criminal, and be prohibited by law, because they are different from those of the nation? Each society in the United States have some practices which agree with the national customs, and some which are peculiar to themselves. Would it accord with the spirit of the Constitution to compel each society to cease all of their peculiar practices, because they were not national customs? The Church of the Latter-day Saints practise in many respects according to national customs, and in other respects they have their peculiar customs, like all other societies. It matters not how much the peculiar customs of a society may differ from the national ones, providing that they are not immoral, or criminal, or calculated to injure society. The peculiar custom of plurality, practised by some in Utah, in no way interferes with the rights of any one: it is in no way immoral; it in no way injures the parties themselves, or any one else; it is in no way unscriptural; it is in no way conflicting with the Constitution; it is in no way violating any of the laws of Utah, or any other laws to which the citizens of that Territory are amenable. Therefore, there is no reason whatever for calling it a crime, or for passing legislative enactments against it.

It is difficult for us to imagine, why State Governments ever considered it necessary to pass laws confining their citizens to one wife. We can see no causes or necessity whatever for such laws. They are laws founded wholly on custom. Because the European nations, from whom they originated, have been bound down under these illiberal institutions, and have had a yoke placed upon their necks by priestcraft, and by a union of the ecclesiastical with the civil powers, our fathers could not all at once free themselves from these traditional superstitions. They must follow the customs of their fathers in some respect, however inconsistent they may be. How true is the sentiment that a people who have been long in bondage, or under the influence of erroneous traditions, can only free themselves by degrees. We see this verified in the American nation: they have broken the yoke of tyranny and oppression, and have planted the germs of liberty upon their soil; they call themselves free, but they are only free in part. Their Legislative departments are still tinctured with priestcraft, or with the il-

liberal sentiments imbibed by our fathers under the oppressive institutions of the European powers. This is exemplified by their still following those governments in the prohibition of plurality. The States can render no reason why they follow this erroneous tradition, only to say, "it was the custom of our fathers." Is it not time that legislators and statesmen should begin to inquire into the reason of their laws? It is not sufficient to satisfy the advancing spirit of the age, to tell us that certain laws are enacted, because they are sanctioned by the customs of the dark and tyrannical ages. It is not enough to merely say, we denounce an act as criminal, because the European nations denounce it. If the sons of American freedom are to be prohibited from certain practices which they may consider perfectly innocent, they wish to be informed wherein those practices are criminal: they do not wish to be brought into bondage blind-folded. Neither do they wish to elect legislators to palm upon them the impositions of Popery, because they are customary among other nations. We wish some of our wise statesmen, or some other competent persons, would take up the subject of plurality and show wherein it is immoral, or unscriptural, or criminal. Upon this subject, the people want arguments, not denunciations; reason, not sophistry; evidence, not popular traditions or customs; they want a clear, lucid demonstration that the practice is evil. If there are no persons competent to the task, they will signify it, by continuing to follow the old custom of denunciation, or at least, by their silence.

The States should not only permit plurality, but enact wise and judicious laws regulating the same. The husband should be compelled by law to provide for his different wives and children, the same as if he had but one. The law should make provisions for each of his wives and children upon his decease, to inherit a share of the property. The law should consider him bound for life to each of his wives, the same as if he had married but one; he should not be considered divorced from either, only through due course of law; and adultery should be the only crime, as our Saviour has said, for which a man should be justified in putting away either of his wives. If, instead of abolishing plurality, the States would regulate the same under good and wholesome laws, they would make it far better for the female portion of the community; and thus in time would redeem the

nation from the terrible evils of prostitution with which it is now cursed. We have in these arguments set forth what should be tolerated in regard to plurality, so far as the genius of our government and our legislative enactments are concerned. But when we consider marriage in relation to the divine government of Heaven, we say, as we have already expressed ourselves, that no man in this nation, nor any other, has a divine right to marry even one wife, much less a plurality, until he becomes righteous enough to bring up his children according to the law of Heaven; and to save himself and his children in the eternal worlds. There is a broad distinction to be made in relation to this thing, between the divine government and human governments; and they should in no wise be confounded in one. Church and State are with the American nation entirely distinct. By the laws of the Church the wicked should have no right nor title to the divine institution of marriage; by the laws of the State they should have the right of marrying as many wives as they please; it is a privilege which they have a right to claim, according to the spirit and genius of the Constitution; it is a violation of the principles of liberty, contained in that sacred document, to limit them to one, when two or more are just as honourable as one. It is true, God has nothing to do with their marriages while in a state of wickedness. Whether they have one wife or a dozen, it is all illegal so far as God is concerned. But to be consistent with the form of government which the nation has adopted, there should be no restrictions in regard to the number.

There is an entire distinction in the Territory of Utah, as in all other Territories, between the civil government, and the various forms of church governments. The civil government of Utah has not seen proper to abridge the liberties of its citizens in regard to the number of wives that they may have. Therefore, the Presbyterians, the Baptists, the Methodists, the Latter-day Saints, and all other denominations, or individuals, whether believers in any creed, or unbelievers, who may feel disposed to settle in Utah, have, each and all of them, the liberty of marrying as many wives as they think proper, and the civil government will not interfere with them. But if the Latter-day Saints, or any other denomination in that Territory, feel it their duty to limit the members of their respective churches to one wife, or to none at all, (like the Shakers,) under the pen-

alty of disfellowshipment from their churches, they have the most perfect liberty there, as in all other Territories, so to do. If any member of the Latter-day Saints should not be permitted by his Church to marry two wives, he could still, by rebelling against the rules of his Church, go and marry two under the civil law; and the Latter-day Saint Church could do nothing with him, only to expel him from their fellowship. Any denomination in any State or Territory have the most undoubted rights to prohibit marriage altogether, so far as their Church is concerned; but they have no right to interfere with the civil laws regulating marriages.

The denomination called the Latter-day Saints, in Utah, have no more liberties or privileges granted to them by the civil power, than any other denomination who may choose to settle there. If they constitute the majority of the population, they can elect such individuals as they see proper to the legislative departments: this is not oppression, but is precisely according to the practice of all the other Territorial and State governments. The majority rules—the majority elects: this is the very essence of our national institutions. Utah is not an exception: she is governed, in all respects, by the civil power, and not by the ecclesiastical: the latter is confined wholly to the Churches of the different religious societies who have settled or may settle in the Territory, while the former regulates all by the civil laws. The Latter-day Saints in the capacity of a Church have no more voice in the government of Utah, than the Methodists, or any other religious denomination. They, as well as all other societies, are obliged to submit to the civil powers.

It is to be hoped that the legislative department in Utah will never be so trammelled by the customs of the other territories, as to infringe upon the rights of the domestic relations, limiting and abridging them according to the erroneous superstitions handed down to our day by the nations of Apostate Christendom. It is further to be hoped, that they will carefully examine the nature of all customs and practices which have been denounced criminal, and wisely and impartially distinguish between what is in reality criminal, and what is, because of custom, erroneously called so. Such are the kind of legislators that ought to be sought for in every State and Territory.

We have, in the foregoing, answered all the objections against plurality, based on the supposition of its being criminal; and have clearly shown that they are without foundation. We shall next proceed to show that plurality of wives is among the greatest blessings bestowed upon the righteous. It is evidently a great blessing to be entrusted with power and authority to rule and govern according to the law of righteousness. God is the supreme Ruler of the universe. He rules all beings and things, by laws through which His wisdom and power are made manifest. He exercises supreme power and authority, because He has supreme wisdom and knowledge. It is His glory and happiness to govern all things. If He were deprived of the privilege of governing, He would be deprived of his glory. So it is with all His offspring: they are happy and glorious in proportion to the amount of divine authority and power with which they are entrusted, providing that they exercise the same in righteousness.

(To be continued.)

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THE



SEER.

ALL YE INHABITANTS OF THE WORLD, AND DWELLERS ON THE EARTH, SEE YE, WHEN HE
LIFTETH UP AN ENSIGN ON THE MOUNTAINS.—*Isaiah* xviii, 3.

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THE PRE-EXISTENCE OF MAN.

(Concluded from page 122.)

103. An infinite quantity of self-moving, intelligent matter, possessed of infinite capacities, and existing eternally, must have been engaged in an endless series of operations. It matters not how far we may, in the imagination of our minds, go back into the infinite depths of past duration, we are still obliged to admit, that every particle of matter which now exists, existed then; that it was then capable of self-motion; that it was then capable of exercising the eternal capacities of its nature, and of progressing onward and upward, until it should be perfected in all the fulness of wisdom, knowledge and truth. An endless series of operations excludes a first operation. If it be assumed that there was a period when matter first began to act, then the succession of acts would be finite, and not endless, and there would have been an endless duration preceding that first act, during which, all things would have been in a quiescent state, or state of absolute rest. To suppose that all the spiritual matter of the universe, which is now so powerful and active, has once been eternally at rest, would seem to be absurd in the highest degree. Every thing now is in motion; every thing is highly active: every thing is acting under some law, or

guided by some motive or will. Such a thing as an inactive particle of matter is not known in the universe. If all substance once existed eternally without action, what prompted it to make the first effort? How came the first particle to move itself? Why, after an endless past duration, should it all at once conclude to move? Why should intelligent, thinking materials, capable of self-motion, have existed from all eternity, without exercising their capacities? No one, therefore, upon candid reflection, can suppose for one moment, that there was a beginning to the operations or actions of substance. There could not have been a *first* act or *first* operation. The succession of acts and operations must have been endless.

104. Having shown, in the preceding paragraph, that there must have been an endless series of operations among the self-moving, intelligent materials of nature, let us next inquire into the nature of these operations. These operations may have been extremely simple, or they may have been abstruse and intricate, in their nature: they may have been the effect of each individual particle acting at random under no particular system of laws, or they may have been the results of a combination of

large masses of substances acting under wise and judicious laws : they may have acted in a disorganized capacity, or they may have acted in the capacity of organized worlds, and personages, and beings, something similar to what now exists. Simple operations at random without law, would exhibit but a small degree of intelligence ; while operations such as now exist, would show something that had infinite wisdom, knowledge, and power ; in other words, it would prove the existence of a God. If this endless series of operations has always been conducted with the same wisdom and power which now characterize the workings of the universe, then there must have always been a fulness of knowledge and truth existing somewhere, either in organized or disorganized substances. We cannot prove from the present appearances of nature that there has *always* been a God. The present exhibitions of nature only prove that there is *now* a God, and that there has been a God for many ages past which is clearly proved by His works, many of which can be proved to be many thousand years old. But when we go back to ages still more remote in antiquity, nature does not inform us whether there was in those ages a God having a fulness of knowledge or not. We have been informed, in preceding paragraphs, that men, through obedience, attain to the fulness of all knowledge, and become Gods. Now there is a time before each man obtains this fulness which constitutes him a God. Personal Gods, then, have a beginning : they exist first as spirits, then as men clothed with mortal flesh, then as Gods clothed with immortal tabernacles. If one God can have a beginning, the question arises, May not all other Gods have had a beginning ? The operations and appearances of the universe only teach us that there has been a God for a few ages past ; and if we had no other light, the question would very naturally occur, was there not a first God ? And if so, at what period of time did he attain to

a fulness of truth, and become God ? What was the condition of the universe before any of the substances of nature attained this fulness ? In the absence of revelation in regard to the past eternity of God, such questions as the foregoing would unavoidably arise in the mind.

105. If there ever were a period when none of the substances of nature possessed a fulness of truth, then previously to that period the universe would have been governed by laws inferior to those which now obtain. But it seems altogether unlikely that among an infinite quantity of materials, possessing infinite capacities, there should be none which had perfected themselves in knowledge and truth, though they had had an endless duration in which to have accomplished it. It seems far more consistent to believe that infinite knowledge has from all eternity existed somewhere, either in organized personages or in disorganized materials.

106. We shall now prove, by revelation given through JOSEPH, the SEER, that there has been a God from all eternity, or in other words, that there is a God who never had a beginning. One revelation commences thus :—“ Harken and listen to the voice of Him who is *from all Eternity* to all eternity, the Great I AM, even Jesus Christ, the light and the life of the world.” (Doc. and Cov. sec. 59, par. 1.) Here then is positive proof that *Jesus Christ is from all Eternity*. We are aware that there are some who consider that the words “*all Eternity*” have reference to a definite period of time. Such suppose that there have been many eternities succeeding each other : if this supposition be correct, then the period expressed by the words “*from all Eternity*” could not have been without beginning. But it is evident to our mind, that the words were intended to convey the idea of an endless past duration ; or in other words, a duration that had no beginning, when speaking in reference to the light and

truth that dwelt in Him. That this is the true idea intended to be conveyed, is evident from other declarations of Christ, one of which reads as follows—"Listen to the voice of Jesus Christ, your Redeemer, the Great I AM, whose arm of mercy hath atoned for your sins." Among the things revealed in this revelation, Jesus says, "Unto myself my works have no end, NEITHER BEGINNING." (Doc. and Cov. sec. x. par. 1 and 8.) No language could more plainly prove that Jesus Christ had no beginning. His "works have no end, neither beginning." There never was a period when Christ began His works: there never was a *first* work that He performed. A series that has no beginning can have no *first* term. A past succession of works that is endless, necessarily excludes a *first* work. As there could not be a *first* act, it shows most clearly that Jesus Christ must have existed during an endless succession of ages, and that there could not be a *first* age of His existence. This past endless existence of Christ has reference to the fulness of Truth, and Light, and Knowledge, which now dwells in his person. These attributes are personified, and called God: these had no beginning, while His *person* did have a beginning in its organized capacity, being the "First-born of every creature." The attributes of Jesus Christ, or in other words, the fulness of Truth, existed for endless ages before His person was formed. Before the spiritual body or personage of Christ was born in the heavenly world, there were innumerable worlds in existence, each peopled with myriads of personages, and each filled with all the fulness of Jesus Christ, or the fulness of Truth, which is called by various names, such as God, the Great I AM, the Father, the Son, Jesus Christ, &c. All these names, as well as the personal pronouns He, His, and Him, are applied to the FULNESS OF TRUTH, wherever it or He may dwell, whether in one tabernacle or in unnumbered millions. This Great

God—the FULNESS OF TRUTH, can dwell in all worlds at the same instant—can be everywhere present—can be in all things, and round about all things, and through all things. He is in the personage of the Father; He is in the personage of the Son; He will be in the personages of all His Saints when they receive of His fulness; and in fine, He is the only living and true God, and besides Him there is no God: He is the only God worshipped by the righteous of all worlds; for He exists in all worlds, and dwells in all His fulness in countless millions of tabernacles. He has no beginning, neither have His works a beginning, but each of His organized tabernacles had a beginning; each personal spirit was organized out of the elements of spiritual matter.

107. Having proved that Jesus Christ, or the Fulness of Truth, had no beginning, let us next inquire, Whether there always have been personages in which this fulness dwelt? or whether it or He dwelt in the unorganized particles of substance prior to there being any personages formed? These are rather difficult questions to answer. It is quite probable, that it has been from all eternity about the same as at present; that there has been an endless succession of substances, both organized and unorganized, which have been exalted and glorified, and have received a fulness. It is altogether likely, that there has been an endless succession of worlds, and an endless succession of inhabitants who have peopled those worlds. If so, then there could not be a *first* world, nor a *first* person. Though each world, and each person would have a beginning, yet there would be no beginning to the grand chain of succession or genealogy. This may be exemplified, by conceiving the existence of endless straight lines in boundless space; conceive each of these lines to be divided or graduated into an endless number of yards. All can at once see, that there would be a beginning to each of these yards, but there would be no beginning to the endless succession.

Attestado e assinado pelo Sr. Juiz de Direito

110. How very different in their nature are light and truth from substance. A substance can only be in one place at a time : while intelligence or truth can be in all worlds at the same instant. A substance cannot be divided, and a part be taken to some other place, without diminishing the original quantity from which it was taken : while different portions of light and truth may be imparted to other beings in other places, without diminishing in the least the fountain from which they are derived. Substances organized into different persons on separate worlds, become a plurality of substances or persons : while a truth may be imparted to each one of these personages, and still it is but one truth—a unity—and not a plurality of truths. However great the number of truths which may be imparted equally to an infinite number of personages, still the truths are not increased in number by their increased number of dwelling places. In all these characteristics, truth and substance widely differ from each other. As God is Light and Truth, and Light and Truth are God, all the characteristics which belong to one, belong to the other also. An infinite number of tabernacles filled with Truth, contains no more than one filled with the same : so likewise an infinite number of tabernacles filled with God know no more than one knows. Truth is one Truth, though dwelling in millions, so likewise God is one God, though dwelling in countless numbers of tabernacles. This is the reason why we are so repeatedly told, in both ancient and modern revelation, that there is but one God. And whenever a plurality of Gods is mentioned, we may always know that the expression has reference only to the number of tabernacles where this one only true and living God dwells.

111. We have dwelt upon this sub-

ject rather longer than what we, at first, intended, because we consider it a principle which should be well understood by the Saints, not only for our own benefit, but that we may be able to teach others correctly; that when we are asked for a reason why we believe in a plurality of Gods, we may be able to set forth our views clearly and plainly in accordance with the revelations which God has given of Himself. It is for this purpose that we have dwelt so long upon the pre-existence of man, in order that we may the more clearly understand, not only our heavenly and God-like origin, but, the grand system of laws by which God originates and prepares tabernacles for His own residence, in which the fulness of His wisdom, power, and glory, are manifested. O how great, and how marvellous are the ways of God, and His plans which He has adopted for the salvation and glorification of His intelligent offspring! Who can understand these things without rejoicing by day and by night? And who can understand the works of our God, and the mysteries of His kingdom, unless he is enlightened by the light of the Holy Spirit! Well did the Apostle Paul say, "the natural man knoweth not the things of God, because they are spiritually discerned;" "but God hath revealed them unto us by His spirit; for the Spirit searcheth all things, yea, even the deep things of God." Well did our Saviour say, that the Spirit of Truth should guide his disciples into all Truth—should take of the things of the Father, and should shew them unto his people—should shew them things to come, and thus make them revelators and prophets. O that mankind would consider upon these things! O that they would come unto God, like men in days of old, and learn of Him now, as they did then! O that they would reflect upon their heavenly origin, and what may be their future destiny if they would only claim, through obedience and faith, the high privileges set before them! O that they knew what belongs to their peace and welfare,

both here and hereafter! but they know not—they are like the beast that perisheth, for whom slaughter is prepared, and he knoweth it not: even so, it is with this generation; they know nothing, only what they know naturally; they have denied the necessity of present revelation, therefore, all spiritual light and heavenly knowledge are withheld from them, and they will bring swift destruction upon themselves, and perish in their sins, and this causes my heart to be sorrowful; and I mourn over the hardness of their hearts, and the blindness of their minds, by day and by night; and I labour and toil, and also my brethren, to recover them, but their hearts are fully set within them to do evil, and they must soon be ripened for the destructions decreed upon the nations in the latter days.

112. We have, in this article on pre-existence, traced man back to his origin in the heavenly world, as an infant spirit; we have shown that this spirit was begotten and born, by celestial parents, long anterior to the formation of this creation. We have shown that the great family of spirits had a probation and trial before they came here—that a third part of them fell, and were cast out of Heaven, and were deprived of fleshly bodies; while the remainder have come forth in their successive generations to people this globe: we have shown that, by keeping this their second estate, they will be perfected, glorified, and made Gods like unto their Father God, by whom their spirits were begotten. The dealing of God towards his children, from the time that they are first born in Heaven, through all their successive stages of existence, until they are redeemed, perfected, and made Gods, is a pattern after which all other worlds are dealt with. All Gods act upon the same great general principles; and thus, the course of each God is one eternal round. There will, of course, be a variety in all His works, but there will be no great deviations from the general laws

*& this is Adam, who opened the way by which his posterity
may become like him.*

which He has ordained. The creation, fall, and redemption of all future worlds with their inhabitants, will be conducted upon the same general plan; so that when one is learned, the great fundamental principles of the science of world-making, world-governing, and world-redemption, will be understood.

113. The Father of our spirits has only been doing that which His Progenitors did before Him. Each succeeding generation of Gods follow the example of the preceeding ones: each generation have their wives, who raise up from the fruit of their loins immortal spirits: when their families become numerous, they organize new worlds for them, after the former patterns set before them; they place their families upon the same, who fall as the inhabitants of previous worlds have fallen; they are redeemed after the pattern by which more ancient worlds have been

redeemed. The inhabitants of each world have their own personal Father, whose attributes they worship, and in so doing all worlds worship the same one God, dwelling in all of His fulness in the personages who are the Fathers of each. Thus will worlds and systems of worlds, and gorgeous universes, be multiplied in endless succession through the infinite depths of boundless space; some telestial, some terrestrial, and some celestial, differing in their glory, as the apparent splendor of the shining luminaries of Heaven differ. All these will swarm with an infinite number of living, moving, animated beings, from the minutest animalcules that sport by millions in a single drop of water, up through every grade of existence to those Almighty, All wise, and Most Glorious Personages who exist in countless numbers, governing and controlling all things.

EDITOR.

CELESTIAL MARRIAGE.

(Continued from page 128.)

God generally entrusts his servants first with wives, and then with children, to see what kind of government they will exercise; if they are found faithful over those which are given to them, He generally grants them more, in order that their posterity may become numerous, and that the dominions of their government may be extended.

A man is better qualified to govern his own offspring than the offspring of others; for he will be influenced to govern for their good, through the parental ties of affection which fathers naturally entertain for their children. The family or patriarchal government, therefore, was wisely instituted of God. He is the Author of parental affection: He incorporated the principle in the bosom of man for the good of the offspring. The principle of parental government, notwithstanding the natural affections, needs to be under the direction and control of the law of God, and the influence of the Holy Spirit. As

God is glorified by the accession of numbers into His family, so are His servants glorified by additions to their families. God, therefore, has wisely ordained the plurality of wives, that the families of His faithful servants may be increased even as His own government and kingdoms are increased. That which will enlarge the dominions of the Almighty will glorify Him; and the same things that will glorify God will glorify man. In Isaiah, it is said of Christ, that "of the increase of His government there shall be no end;" and that, as the "Prince of Peace," He should sit "upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." (Isa. ix, 7.) As there will be no end to the increase of the numbers who will come under the government and dominion of Christ, so there will be no end to the increase of the governments, and dominions,

and kingdoms of His servants; for they will be made like Christ, and be one with Him, even as He and the Father are one. The prophet Isaiah, when he saw that Christ should be "cut off out of the land of the living," asks the question, "*Who shall declare His generation?*" He then immediately informs us that Christ, himself, should be comforted, in His dying moments, by having a knowledge of his generation unfolded to his vision. "When thou shalt make his soul an offering for sin, He shall see His seed." (Isa. liii.) Many have supposed that the seed of Christ or His generation, has reference to those who are born into His kingdom, exclusively. But we must recollect that the inhabitants destined for this earth are limited in numbers; and that, however numerous they may be, who become, on this earth, His adopted sons, yet there will evidently be an end, or a time when no more of mankind will receive the law of adoption; but the increase of Christ's government is to be without end, therefore, there must be a continual increase of His "*seed*" or "*generation*" throughout eternal ages: this is what comforted Him in the hour of His greatest sufferings. Now unless the seed and generation of His servants are also eternally increased, they will not be like Him; their dominions and their governments would come to a dead stand; while His was increasing, theirs would be stationary; while He was peopling worlds upon worlds with His generations, and adding kingdoms upon kingdoms, His younger brethren would, according to Gentile notions, sit down upon thrones with only a family of about half a dozen or a dozen, without any possibility of increasing their seed or generations, like their elder Brother.

That generations will continue after this earth passes away, is very evident from many portions of Scripture. Moses says, "Know, therefore, that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His

commandments, to a THOUSAND GENERATIONS." (Deut. vii, 9.) At the very least estimate, we cannot call a generation less than twenty years; and even at this low estimate a thousand generations would be twenty thousand years. Now the temporal existence of the earth and mortal man will not continue over seven or eight thousand years, after which the New Earth will be made, inhabited by immortal beings, on which there will be no more death. It will be, therefore, some twelve or thirteen thousand years after the earth passes away before there could be "a thousand generations;" and yet the Prophet Moses informs us that God will keep His covenants with those who keep His commandments, even "to a thousand generations." The generations from Christ back to Adam were, according to the first chapter of Matthew, connected with the Old Testament, only sixty-one in number; while the third of Luke estimates the number to be seventy-five. If there should be seventy-five generations after Christ, before the end of the earth, it would make only one hundred and fifty generations in all: this subtracted from a thousand would leave eight hundred and fifty generations for the New Earth among immortal beings. If the generations among immortal beings are of the same average length as those pertaining to mortality, recorded by Luke, then it will require upwards of forty thousand years before the New Earth could be peopled with eight hundred and fifty generations. The very fact that the Lord has promised to keep His covenant for a thousand generations shows most clearly that multiplication exists among those who are immortal as well as those who are mortal. This proves clearly the necessity of being married for eternity, as well as time, securing that blessing in this life, that it may be enjoyed in the next.

We have shown in the foregoing that God remembers His Covenants and promises, "to a thousand Generations,"

which proves, beyond all controversy, that generations will continue in eternity among immortal beings. Generations on the New Earth will differ from those on our present earth, in several respects. First, the offspring will be spirits, and not flesh and bones; secondly, these spirits, though male and female, will not marry nor be given in marriage while on the New Earth, and consequently will not multiply; and lastly, neither parents nor children will be subject to death. Upon this earth, parents are considered the first generation; children, the second; grand-children, the third; great grand-children, the fourth; and so on: but upon the New Earth, generations cannot be estimated after this manner, for the simple reason that there will be no grand-children nor great grand-children, only so far as the tabernacles are concerned, but all will be children. As the immortal parents represent the first generation, their immortal children will represent the second; but there never can be a third, nor a fourth, nor any future number of generations on the New Earth.

Before the second generation of the children can have the privilege of raising up an offspring of spirits, called the third generation, they must have a world created for them; receive bodies of flesh and bones upon the same; pass through a second estate similar to the one through which the inhabitants of this earth are now passing; die and be redeemed from the grave, and their world be redeemed, and glorified, and made new, the same as ours will be; and then, they will commence multiplying an offspring of spirits: these will be the third generation, or grand-children of those who are redeemed and inhabit this earth in its glorified state. There must be a new world created for each successive generation, so that generations among immortal beings will be reckoned according to the genealogy of worlds. Each successive world will be peopled by beings of the same order of generation.

All the inhabitants, destined for this earth, are, so far as their spirits are concerned, of the same generation; all being the sons and daughters of one Father; but so far as their tabernacles are concerned, they are a succession of generations. Generations among immortal beings are of a higher order, being the medium of the organization of spiritual substance in which exists capacities that are infinite in their nature. This higher or more perfect order of generation requires a period of vast duration for the instruction and gradual developement of the capacities of the spiritual offspring; hence the children are permitted to reside on the same world with their parents for many millions of years, before another world is provided for their inheritance; and before they are entrusted with the great and most sacred privilege of marriage for the infinitely important purpose of multiplying their species. Indeed, it would require several thousand million of years, before a father could raise up an offspring sufficiently numerous to people one world as large as this. And during this vast period of time he could have no grand-children; all being his *own* sons and daughters; all being reckoned in the same generation; and all remaining with their parents at the old homestead, until, for the want of room, a new world was created, and the dominions enlarged, and the children sent abroad to act for themselves, and to prepare to walk in the footsteps of their father, by marrying and multiplying as he has done before them. A thousand generations, therefore, among immortal beings, would embrace a period of many millions of millions of years.

The fact being established, that generations will be continued in eternity, we have no reason to conjecture that they will ever cease. If immortal beings can multiply at all, it is perfectly reasonable that this same power should continue with them worlds without end. Some, perhaps, may object against an endless succession of worlds and generations, on the supposition that there

will not be a sufficient quantity of matter in existence for such a purpose. This objection would be valid if it could be proved that there was only a finite quantity of materials; for in such a case, the period would eventually come when the whole quantity would be exhausted, and the increase of worlds and of intelligent beings would necessarily cease: for we cannot, for one moment, admit that the materials themselves could be created. In a boundless space, there is plenty of room for an infinite quantity of materials. It matters not how thinly the elements may be scattered, though there should be millions of miles intervening between each particle, yet if there were no bounds to this widely diffused substance, the quantity would be endless; and if endless, there could be an endless succession of worlds organized out of it, without any possibility of exhausting it. Neither reason nor observation can determine the quantity; for as God did not create the elements, they are necessarily eternal, and therefore exist without a cause. There is no cause for the quantity that exists. Indeed, there is no reason why space contains any substance whatever: much less is there any reason why space contains a large instead of a small, an infinite instead of a finite, quantity.

That there is an infinite quantity of matter in space is certain, from the revealed fact that there is to be no end to the increase of the government or kingdoms of Christ; in order that the increase may be without end, the quantity of materials out of which these kingdoms are formed must be inexhaustible. No objection, therefore, can be raised against the endless increase of worlds and of living beings, for the want of sufficient substance.

The affection which exists in the bosom of parents towards their offspring, will be far greater among immortal and celestial beings than what it is here in this world; consequently, they will watch over them with the most tender feelings; and ordain laws and rules for their government, adapted

to their capacities and wants: and when they create a new world and send their dear children to receive upon the same bodies of flesh and bones, their affection for them will not, in the least, be diminished; they will still be just as anxious for their welfare and happiness as when they dwelt immediately in their presence.

Those among their offspring who are sent to people new worlds, and who obey the law of righteousness, will be more highly favoured than the rebellious. The righteous among them will be entrusted with the watch-care and protection of the children of their celestial or heavenly parents. This is one great reason why the Lord has chosen the righteous in this world, to raise up seed unto him, through the divine institution of marriage. It must be evident to every one, that, when God sends forth His own children from Heaven to be born into this world, it must be more pleasing to Him for them to receive tabernacles among the righteous, than among the wicked. This is one reason that He has instituted a plurality of wives among the righteous, that those noble, pure spirits who dwell in the presence of God, may come forth into the world, through the righteous, and be taught in the law of righteousness. When God sends forth these spirits, and entrusts them to the care of the righteous, there is a prospect of their returning again to enjoy the fulness of His glory. But when the spirits from Heaven are born among the wicked, the prospect is, that they will be corrupted by the precepts and wicked examples of their fathers, and thus be unprepared to return to the bosom of their Father in Heaven. The Father of these spirits, through the love which He has for them, is greatly pleased when He can find a righteous man unto whom He can safely entrust a great number of wives, and make him the father of many children, and by this means save them, and bring them to their former home again.

If it were necessary for parents who dwell in the United States, to send forth their beloved offspring to some distant nation, there to abide for many years before they were permitted to return, how great would be their anxiety to place them under the protection of their friends, instead of their enemies. Would not parents feel the most intense desire that their children might be placed under the watch-care of their own dear friends, who would teach them to love and reverence the advice and counsel of their parents? Would they not much rather entrust one hundred of their children to the protection of a kind-hearted, wise friend, than one to an enemy? All will answer, with one accord, *Yes*. If then earthly parents would feel so great a solicitude for the welfare of their absent children, how much greater must be the desire of the Father of spirits, for the welfare of His own beloved offspring, when He sends them from home to a distant world, to be entrusted to the care of earthly parents. What must be His feelings when those earthly parents are His enemies? When they will, by their own evil influences, destroy those pure and innocent spirits entrusted to their charge! No wonder, then, that the Father of spirits should command His friends to marry a plurality of wives, that those precious jewels from Heaven may be educated in the law of righteousness, and in due time safely return to the bosom of their heavenly parents. Instead of condemning His friends because they have a great number of wives and children, He will bless them, and rejoice over them because of their righteousness.

Among all the duties devolving upon mortal man, there is none of more importance than that of marrying in righteousness. The Lord has considered this institution of so much consequence, that He has ordained authority that has the power to determine as to the number of wives a righteous man may have. There is no station in life, however high and responsible, that

will exempt the righteous from appealing to this authority. Joash, the king of Israel, though a good man, yet had no right to take a plurality of wives, without the consent of the authority which God had ordained: hence we read that Jehoiada, the priest, "took for him two wives, and he begat sons and daughters." (2 Chron., xxiv, 3.) That Joash did right in receiving these two wives is evident from the preceding verse: "And Joash did that which was right in the sight of the Lord, all the days of Jehoiada the priest."—(verse 2.) The whole history of Jehoiada shows that he also was a man of God, and was permitted to live one hundred and thirty years; and when he died, "they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house." (verses 15, 16.) These passages prove that the Plurality of wives was given to this good man by the authority of Heaven. The very first time that Hosea obtained the word of the Lord, it was about getting married. The passage reads thus: "The beginning of the word of the Lord by Hosea. And the Lord said unto Hosea, Go, take unto thee a wife of whoredoms." (Hosea i, 2.) In obedience to the word of God, Hosea "went and took Gomer, the daughter of Diblaim." (verse 3.) And when this woman had borne unto Hosea two sons and a daughter, the Lord commanded him to go and take another woman—an adulteress. (iii.) Here, then, is the most positive proof that God commanded a holy Prophet to take a plurality of wives. If the beginning of the word of the Lord to Joseph Smith had required him to do the same things that Hosea did, who would have believed in the divinity of his mission?

God has the most undoubted right to command His servants in relation to their domestic concerns; and whatever He dictates is right. There are many things which would be sinful in the sight of God, were they done or

practised without a commandment. The Lord in the days of Noah had forbidden man to shed the blood of his fellow man; yet the Lord commanded Abraham to offer up his son Isaac, and Abraham was justified in attempting to shed his blood. Hosea would have been condemned for marrying two wicked women, had not the Lord commanded him to do it. When a Prophet or servant of God does as he is commanded, he is justified, however contrary it may be to former commandments. If God has the right to command His servants to do directly contrary to what he has formerly commanded, He certainly has the right to dictate them to take a plurality of wives, which is in no way violating any former command.

It was sometimes the case in ancient times, that the husband loved some of his wives more than others, but the Lord gave a law to regulate the giving of the inheritance to the children, in order to prevent all partiality arising from such a cause. It reads thus: "If a man have two wives, one beloved, and another hated, and they have borne him children, both the beloved and the hated, and if the first-born son be hers that was hated, then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved the first-born before the son of the hated, which is indeed the first-born; but he shall acknowledge the son of the hated for the first-born, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the first-born is his." (Deut. xxi, 15, 16, 17.) In making this provision for the security of the inheritance of the first-born, there is no disapprobation whatever expressed against the practice of plurality, but on the contrary, the children of each wife are considered perfectly legitimate, and entitled to the proportionate shares of his property, in the same manner as if they were the children of one wife.

We cannot feel justified in closing

this article on the subject of marriage, without saying a few words to unmarried females in this Church. You will clearly perceive, from the revelation which God has given, that you can never obtain a fulness of glory, without being married to a righteous man for time and for all eternity. If you marry a man who receives not the Gospel, you lay a foundation for sorrow in this world, besides losing the privilege of enjoying the society of a husband in eternity. You forfeit your right to an endless increase of immortal lives. And even the children which you may be favoured with in this life, will not be entrusted to your charge in eternity; but you will be left in that world, without a husband, without a family, without a kingdom—without any means of enlarging yourselves, being subject to the principalities and powers who are counted worthy of families, and kingdoms, and thrones, and the increase of dominions forever. To them you will be servants and angels—that is, providing that your conduct should be such as to secure this measure of glory. Can it be possible that any females, after knowing these things, will suffer themselves to keep company with persons out of this church? It matters not how great the morality of such persons may be, nor how kind they may be to you, they are not numbered with the people of God; they are not in the way of salvation; they cannot save themselves nor their families; and after what God has revealed upon this subject, you cannot be justified, for one moment, in keeping their company. It would be infinitely better for you to suffer poverty and tribulation with the people of God, than to place yourselves under the power of those who will not embrace the great truths of Heaven. By marrying an unbeliever, you place yourselves in open disobedience to the command of God requiring His people to gather together. Do you expect to be saved in direct violation of the commands of Heaven? If not, keep yourselves wholly and entirely from the

company of unbelievers. Do you wish the fellowship of the Saints? If you do, have no fellowship for unbelievers. For after the great light which our Father in Heaven has given, none of the Saints will have any confidence in your honesty or sincerity, if you will recklessly throw yourselves away, and cut off all hopes of your future exaltation. No female that has a respect for the work of God, or a respect for her future character among His people, will associate or keep company with any but Saints.

Many will inquire, What will be the condition of those who have died before this light was revealed? We answer that God has made provisions in the laws, ordinances, and plans, instituted before the foundation of the world, to suit the circumstances of every individual. Those who die without hearing a message sent by authority from Heaven, do not reject it; and God has ordained that, in the dispensation of the fulness of times, the living shall officiate for the dead. For this cause God has commanded a Temple to be built, that those ordinances necessary for the salvation and redemption of the dead may be revealed and administered in the same. The word of the Lord which came unto JOSEPH the SEER, shows the importance of these things; it reads as follows:—

“Verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honour, and endowment of all her municipals, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.”—(Doctrine and Covenants, sec. ciii., par. 12.)

We understand, by this revelation, that God's people are always commanded to build unto His holy name a house, wherein baptisms, and all other necessary ordinances may be legally administered, not only for the living, but also for, and in the name of, and in behalf of, the dead. If the spirits of the dead who are in prison will hearken unto the messages of those holding the Priesthood, who are sent to their prison-houses to open the prison doors, and set them free; if they will believe in Jesus Christ, and repent of all their

sins, and receive the glad tidings of redemption; if they will receive by faith what their friends in the flesh have done for them through the ordinances of God's holy house, namely, the baptisms, confirmations, ordinations, washings, anointings, signs, tokens, keys, and sealing powers which are administered by the living, and unto the living, for, and in the name of, the dead; if they will, with sincerity of faith and humble repentance, believe in and receive all that is done in their behalf, as the living receive what Christ has done, they shall be redeemed from their prisons, and their name shall be recorded among the sanctified in the Celestial kingdom, and the records in heaven will be according to the records of God's holy house upon the earth; and that which is done and sealed on the earth, for and in their behalf, will be acknowledged, recorded, and sealed in the Heavens, and will be valid and legal in the great day of the resurrection of the righteous; but the remainder of the spirits who will not receive the glad tidings, and accept of deliverance, shall be kept in chains of darkness unto the judgment of the great day, and their torment shall be as if suffering in flames of fire, where their worm dieth not.

Do you inquire how we are to obtain the genealogies of our fathers, so as to do this work for them which they, when living, had not the opportunity of doing, and which they, as spirits in prison, cannot do? We answer, that it is the duty of all Saints among all nations to search out, as far as possible, your family records, and your genealogies, and your kindred, both the living and the dead. And when you have been diligent, and have procured all the information within your reach, and have gone into the holy Temple of the Most High, and done what is required of the living for the dead, then God will show you, by his Prophets and Seers, and by holy messengers and angels, the genealogies of your fathers, back from generation to generation, unto the beginning, or unto the time when the powers, and keys, and ordinances of the Priesthood were upon the earth. When you obtain these genealogies, it will be your duty to receive in the holy Temple, all the ordinances and sealing powers which were instituted in the councils of the Sons of God before the world was, for the salvation, redemption, exaltation, glory, and honour of the dead who died without a knowledge of these things; for you, without your fa-

thers, cannot be made perfect, neither can the ancient fathers who held the Priesthood be made perfect without the children.

The time is near at hand when the fathers who hold the Priesthood in Heaven, will be united with the children who hold the Priesthood upon the earth; but there are many generations intervening, who held not the Priesthood, but died in their ignorance; the grand chain of Patriarchal government, according to the order of generations, will be broken, and the union will not be complete, unless the hearts of the fathers are turned to seek after the redemption of the generations of their children who have laid down in their graves in the days of darkness; and also unless the hearts of the children are turned towards their fathers. Thus through the united exertions of the Priesthood in Heaven, with the Priesthood upon the earth, the intermediate links of the great chain of generation will be restored, and the union of the fathers with the children will be made perfect, and each successive generation will stand in their own order, exercising their Patriarchal authority, and swaying the sceptre of righteousness, according to the holy order of the Priesthood forever and ever.

When these holy and sacred institutions are made known to the spirits in prison by holy messengers holding the Priesthood, they will be left to their own agency, either to receive or reject these glad tidings, and will be judged according to men in the flesh who have the privilege of hearing the same things. By the same law they shall be justified, and by the same law they shall be condemned, according to their works; thus God has ordained the same plan for the salvation of both the living and the dead; for those that die in ignorance, as for those who hear it while in the flesh.

Among these sacred and holy things, pertaining to the fulness of the everlasting Priesthood, and the eternal exaltation of the male and female, is that of marriage for eternity, which ordinance was instituted for the benefit of the dead, as well as the living. The proper places for the celebration of this holy institution are in Zion and in her Stakes, and in Jerusalem, to be administered under the direction and by the authority of him whom God ordains to hold the keys of the sealing powers among His people upon the earth. This ordinance, like baptisms for the dead,

and numerous other ordinances, belongs more properly to the house of the Lord, and should be attended to therein, as soon as the same can be built.

If a husband has lost his wife by death before he had the opportunity of attending to this holy ordinance, and securing her as his lawful wife for eternity, then it is the duty of the second wife, first, to be sealed or married to the husband for and in the name of the deceased wife for all eternity, and secondly, to be married for time and eternity, herself, to the same man. Thus, by this holy ordinance, both the dead and the living wife will be his in the eternal worlds.

But if, previous to marriage for eternity, a woman lose her husband, by death, and marry a second, and if her first husband was a good man, then it is the duty of her second husband to be married to her for all eternity, not for himself, but in the name of her deceased husband, while he, himself, can only be married to her for time; and he is obliged to enter into a covenant to deliver her up, with all her children, to her deceased husband, in the morning of the first resurrection. In this case, the second husband would have no wife, only for time, neither could he retain his children in the eternal worlds, for they, according to the law of Heaven, would be given up to the wife and her first husband. Therefore, it would be the duty of the second husband to marry a second wife for time and eternity; for by marrying her for time, he could raise up an offspring which would bear up his name, not only on the earth, but, with their mother, they would be legally his in the resurrection. The husband, in this case, must necessarily have two wives living at the same time, or else be deprived of a wife and family in the eternal state.

If a widower marry a widow, and each desires to have his or her former partner in the next world; then it is necessary that there should be three ceremonies of marriage; first, that which secures the widower to his deceased wife; second, that which secures the widow to her deceased husband; and third, that which constitutes the widower and widow husband and wife for time only. In this case, as in all others, the children in the resurrection go into the same family with the mother, the reason of this is, because the woman can only have a limited number of children here in this life, while the man, not being limited by the law of God to one wife, can

have many children ; therefore it is not according to the order of Heaven, that the few children which a woman can have, should be taken from her, providing that she has a husband for eternity.

If the husband and wife both die in this Church, before they have secured each other for eternity, then it is the duty of their kindred or friends in the Church to attend to the holy ordinance of marriage in their behalf, that what is done for them by the living, according to the ordinance and authority of Heaven, may be recorded in the sacred archives, in their behalf, in the day when the records or books shall be opened ; for then it shall be done for them, according to their works, and the works of their friends who have acted for them, and the works of the Priesthood whose acts are recorded on earth and in Heaven. God will in that day acknowledge the authority which he has ordained, and the works that they have performed in His name, and according to His word.

If husbands or wives die before they have the opportunity of being baptized into this Church, then it is necessary, before the ordinance of marriage can be administered in their behalf, that the living should attend to baptisms, and confirmations, and ordinations, and washings, and anointings, and all other institutions ordained of God, for and in the name of the deceased, and last of all the sealing powers of marriage, and the blessings connected therewith, that the dead may in all things be justified, and sanctified, and exalted, and glorified, and made kings, and priests, and Gods, through the same laws and ordinances as the living ; they being agents in the world of spirits, to receive or to reject that which is done for them, the same as the living.

In like manner, our progenitors, back from generation to generation, will have the privilege of redemption, and of exaltation, and of wives and children, through the keys of the everlasting Priesthood sent down from Heaven, and conferred upon the living for the salvation of the nations on earth, and of the generations of the dead, that all in time and in eternity both in the flesh and out of the flesh that will hear and receive the same, may be gathered in one, and be glorified together, and made perfect in one ; and thus shall all generations both those in Heaven and those upon the earth, as well as those redeemed from prison, be united and welded together by their appropriate links, un-

der Adam, the grand Patriarch of all generations, the Prince of all, and the father of all, under the counsel and direction of the Holy One who is from all eternity, the Father of lights, who is in all, and over all, and through all things, the life and glory of all things, and the power by which all things will be governed, whether they be Patriarchs or families, principalities or kingdoms, thrones or dominions ; all will bow in humble reverence before Him, and give Him glory for ever and ever.

The husband is the head of the family, and it is his duty to govern his wife or wives, and children, according to the law of righteousness ; and it is the duty of his wives to be subject unto him in all things, even as the Church is subject unto Christ. This is clearly revealed in the declaration of the Lord to Eve immediately after the fall. It was said unto her, "Thy desire shall be to thy husband, and he shall rule over thee." (Gen. iii. 16.) This divine institution in the order of family government, was intended as an everlasting order, to be continued in all generations. Each wife should seek counsel from her husband, and obey the same with all meekness and patience in all things. This order of things is only applicable in the families of the righteous ; for God has nothing to do with the families of the wicked, only to bring them to judgment for all their wicked deeds. But the families of the righteous are under the most sacred obligations to give the most earnest heed to all the counsels of the head of the family ; and he is bound, by the heaviest responsibilities, to counsel with sobriety, meekness, wisdom, and prudence, exercising forbearance, patience, and long-suffering, showing mercy and compassion when it is required, but to be strict and unyielding in the enforcement of all things calculated for the good of the family ; he should never suffer himself to be moved to the right hand nor to the left from the principles of righteousness, either by the smiles or tears of wives or children. He should be fixed and immovable as the throne of Heaven, in every right and holy principle. But when he can in righteousness yield to the desires of his family, let him do so, and by kindness and love nourish and cherish them, as the Lord does the Church ; and in so doing, they will love and honour him as a husband and a father.

The wife should never follow her own

Judgment in preference to that of her husband; for if her husband desires to do right, but errs in judgment, the Lord will bless her in endeavouring to carry out his counsels; for God has placed him at the head, and though he may err in judgment, yet God will not justify the wife in disregarding his instructions and counsels; for greater is the sin of rebellion, than the errors which arise for the want of judgment; therefore, she would be condemned for suffering her will to arise against his. Be obedient, and God will cause all things to work for good; and He will correct the errors of the husband, in due time, by the authorities of the Priesthood; and if he govern his family in unrighteousness, and the wife is obedient, the sin will be upon his head, and if he repent not, when he is reprov'd, he will be dis-fellowshipped, after which, the woman is not under the same obligations to abide by all his counsels, as in the days of his righteousness. As we have already observed, the law of strict obedience, on the part of the wife and children, is only applicable in families who are in the Church of God, and in full fellowship. Rebellion in families is as sinful as rebellion against the authorities ordained in the

Church; and the wife will lose the spirit of God in refusing to obey the counsel of her husband, just the same as members of the Church would in rebelling against the counsels imparted to them by the Priesthood.

Family government is the first order of government established on the earth. The different members of a family should seek to be one in all things; for if they are not one, how can it be expected that different families can become one? If the members of the same family will not be subject to the order ordained of God for their government, they certainly could not be united with other families under the government of the Priesthood, with any expectation of preserving peace. God designs to make all the families of Heaven one with the families of the righteous upon the earth. In order to accomplish this, the most perfect order of family government must be adopted. Husbands must govern their wives and children in righteousness, and wives and children must learn to honour and respect the counsels of the head of the family. And when every family become one in all things, they will be prepared to unite themselves together under a more general form of government.

(To be continued.)

BAPTISMS—EMIGRATION.

May 14th—Elder Jesse Turpin has lately baptized nearly thirty persons in New Jersey. Elder Preston Thomas has recently baptized about the same number in Texas; twenty-three were immersed in one evening. Many of these will emigrate to Utah this season; they will drive from a thousand to fifteen hundred head of loose cattle, and will probably take a north-western course by the way of the head waters of the Arkansas, and strike the main emigrant road near fort Laramie. The number of Saints crossing the plains this season, will probably number near four thousand.

NOTICE—We are about to take our departure from Washington to England, and shall probably be absent some two or three months, (from this date, May 14th.) Our correspondents need not expect any answer to their communications, until our return.

EDITOR.

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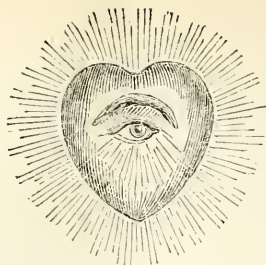
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SEER.

ALL YE INHABITANTS OF THE WORLD, AND DWELLERS ON THE EARTH, SEE YE, WHEN HE
LIFTETH UP AN ENSIGN ON THE MOUNTAINS.—*Isaiah* xviii, 3.

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POWER AND ETERNITY OF THE PRIESTHOOD.

The Priesthood of God is the great, supreme, legal authority that governs the inhabitants of all redeemed and glorified worlds. In it is included all power to create worlds, to ordain fixed and permanent laws for the regulation of the materials in all their varied operations, whether acting as particles, as masses, as worlds, or as clusters of worlds. It is that power that formed the minerals, the vegetables, and the animals in all their infinite varieties which exist upon our globe. It is that authority that reveals laws for the government of intelligent beings—that rewards the obedient and punishes the disobedient—that ordains principalities, powers and kingdoms to carry out its righteous administrations throughout all dominions. The Kingly authority is not separate and distinct from the Priesthood, but merely a branch or portion of the same. The Priestly authority is universal, having power over all things; the Kingly authority until perfected is limited to the kingdoms placed under its jurisdiction: the former appoints and ordains the latter; but the latter never appoints and ordains the former: the first controls the laws of nature, and exercises jurisdiction over the elements, as well as over men; the last controls men only, and administers just and righteous laws for

their government. Where the two are combined and the individual perfected, he has almighty power both as a King and as a Priest; both offices are then merged in one. The distinctions then, will be merely in the name and not in the authority; either as a King or a Priest he will then have power and dominion over all things, and reign over all. Both titles, combined, will then not give him any more power than either one singly. It is evident that the distinctions of title are only expressive of the condition of things prior to the glorification and perfection of the persons who hold the Priesthood; for when they are perfected, they will have power to act in every branch of authority by virtue of the great, and almighty, and eternal Priesthood which they hold; they can then sway their sceptres as Kings, rule as Princes, minister as Apostles, officiate as Teachers, or act in the humblest or most exalted capacity. There is no branch of the Priesthood so low that they cannot condescend to officiate therein; none so high that they cannot reach forth the arm of power and control the same.

That the power of the Priesthood is *almighty* is evident from the fact that God the Father and His Only Begotten Son both hold the Priesthood. If God the Father were not in the posses-

sion of the Priesthood, He never could have called, appointed, made, and consecrated Jesus a High Priest. Paul, in speaking of Christ, says, "He became the author of eternal salvation unto all them that obey him; called of God an High Priest after the order of Melchisedec." (Heb. vii. 9, 10.) Again, he says, "Christ glorified not himself to be made an High Priest; but He that said unto him, Thou art my Son, to-day have I begotten thee. As He saith also in another place, Thou art a Priest for ever after the order of Melchisedec." (Heb. v. 5, 6.) These two passages prove that the Father *called* His Son to the Priesthood.

We will next prove that God not only called his son to be a High Priest, but *appointed* and *made* him such by an oath. Paul exhorts the Hebrew Church as follows: "Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus: who was faithful to him that *appointed* him, as also Moses was faithful in all his house." (Heb. iii. 1, 2.)

"And inasmuch as not without an oath he was made Priest: (for those Priests, [the Aaronic Priests] were made without an oath; but this with an oath by Him that said unto him, The Lord swear and will not repent, Thou art a Priest for ever after the order of Melchisedec:) by so much was Jesus made a surety of a better testament." (Heb. vii. 20—22.)

Jesus was not only *called*, *APPOINTED*, and *made* a High Priest with an oath, but was also *consecrated*, "For the law maketh men High Priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is *consecrated* forevermore." (Heb. vii. 28.) To constitute Jesus a High Priest, then, required a Calling, an Appointment, an Oath, and a Consecration. The fact that God the Father conferred this authority upon His Son, shows most conclusively that He, Himself, was in possession of the same great Priesthood; for we cannot

conceive it possible for a being to confer that which he does not, himself, possess.

Many suppose that there were never but two persons who held this greater Priesthood, namely, Jesus and Melchisedec. If so, who conferred this Priesthood upon Melchisedec? Could it have been Christ? for, according to Paul, it was many centuries after the days of Melchisedec, and even after the law was given by Moses, before God made and consecrated with an oath, His Son a High Priest. Would the Messiah call, ordain, and consecrate Melchisedec to an office before he, himself, received the sacred ordinance of consecration? If not, who had a right to consecrate him to that office? We answer that no one would be likely to do this, unless he himself held the office.

Paul says, furthermore, that the Priesthood which Melchisedec had received, was "without father, without mother, without descent, having neither beginning of days, nor end of life." (Heb. vii. 3.) Melchisedec, having received such a Priesthood, and being "made like unto the Son of God; abideth a Priest continually." As the Priesthood had no "*beginning of days*," it must have existed before the days of our earth had a commencement. But who then possessed it? We answer, God, the Father of our Spirits, then possessed it, in all its glorious power and fulness; for if He nor no one else held the Priesthood before the commencement of the days of creation, then it could not have been, as Paul declares, "*without beginning of days*."

Having proved that God the Father possessed the Priesthood before the days of creation, and that Melchisedec in the days of Abraham held the same Priesthood, and that Jesus, by "*the word of the oath which was since the law*," was "*Called*," "*Appointed*," "*Made*," and "*Consecrated*" a High Priest for evermore after the same order, it will easily be seen, that in the Priesthood was vested all power. By the exercise of this Priesthood, God the Father made the worlds through

His Son. By it, the Son received all power both in heaven and upon the earth. By it, he will sit upon "the throne of his father David; and will reign over the house of Jacob for ever; and of his kingdom there will be no end." (Luke i. 32, 33.) By it, he has "ascended up far above all heavens that he might fill all things." By it, he has obtained eternal crowns, to reign as King of kings and Lord of lords, over all kingdoms and dominions, principalities and powers in this world, or in the world of spirits, or in the endless dominions of his Father.

Although Paul informs us that Jesus was called and made a High Priest centuries after the law was given, yet there is no doubt that he was considered in the mind of his Father the same as a High Priest before the foundation of the world; and that by virtue of the Priesthood which he should, in a future age, receive, he could organize worlds and show forth almighty power. God, by his fore-knowledge, saw that His Son would keep all his commands, and determined, at a certain time, to call and consecrate him a High Priest; He determined also that by virtue of that future consecration to the Priesthood, he should, thousands of years beforehand, have power to create worlds and govern them, the same as if he had already received the consecration. All his marvellous acts and doings, therefore, prior to his consecration, were just as much the results of the authority of the Priesthood, as those performed by him since that time.

All the powers of the Priesthood which the Father possessed were conferred upon the Son, so that he became equal with the Father in all things; being equal with Him in knowledge, in glory, in power, in dominion, and in the perfection of every attribute.

As all the power that the Father and Son possess, is included in the Priesthood, it is evident that if they invest any power on others, it must be by the Priesthood or a branch thereof; for without the Priesthood, and the au-

thorities growing out of it, there can be no government, on any world, that is legal or acceptable in the sight of God; though they may be legal so far as human authority is concerned. All kingdoms, empires, republics, and other governments, established by men, are invested with human authority; and general consent renders them legal in a certain sense, and as such they should be respected, and their laws obeyed. But, if a government is not established by the Priesthood, it is not the order of God, and its doings will not in the day of judgment be recognised as legal, or of divine appointment. All orders of government not theocratical, however good and moral they may be in other respects, are nevertheless, departures from the heavenly and divine order, and must eventually come to an end. The United States government is the best human government upon the earth. God suffered it to be established in order that liberty and freedom of conscience might be enjoyed; and God says, "For this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose." So far as freedom, and liberty, and the Constitution, and the righteous laws founded upon the same, are concerned, the United States government may be considered of God. It was the best government which the people, under the circumstances, were capable of receiving. A theocratical government, under an inspired Priesthood, would have been better still; but the people were not prepared for such a form of government; and would not have received it, if it had been proposed; consequently God gave them the next best, or such a one as He saw they would receive. And why did He do it? It was in order to prepare the way for His kingdom, that when He should offer the people a theocracy they might have liberty of conscience and be free to receive or reject it, and be accountable, in this thing, to God only, and not to man. This Republic, there-

fore, was established of God, not as a perfect form of government, but as a stepping-stone to one that was perfect, and of His own order, founded on the revelation of the Priesthood, and its laws and ordinances. Such a government was set up on the earth, and in the midst of this Republic, in the year 1830, being wholly and entirely theocratical in its nature ; its officers, laws, and ordinances, all being revealed from heaven. But it is lawful for such a government to be organized in the midst of this Republic? It most certainly is ; for the glorious Constitution permits all forms of ecclesiastical government to exist within the Republic, providing that those forms do not infringe upon the principles contained in that sacred document, nor come in contact with the laws of the country. The Constitution, and the Republican form of government are good as far as they go, but they stop infinitely short of the glorious privileges and powers enjoyed in the more perfect form of God's government ; so far, therefore, as the preparatory government is good, it is in no wise to be disannulled and done away, but to be received, cherished, and sustained in connexion with the far greater good revealed in the government of the Kingdom of God.

If mankind had not rebelled against God and His authority, there never would have been but one form of government upon the earth, and that would have been a *Theocracy*—a government wholly under an inspired Priesthood, having no laws of human origin, but being constantly guided and controlled by divine laws, statutes and ordinances, and new revelations, suited to the condition and circumstances of each individual among all the happy nations. All the varied forms of government that have been upon the earth from the earliest ages until the present, that have not been according to this heavenly order, have arisen through transgression ; even the law of carnal commandments given through Moses “was added because of transgression,” and because

of the hardness of the hearts of the children of Israel. The kingdoms of this world were founded in transgression, and the world has been in a state of rebellion against the legal government of the great Priesthood of God for about six thousand years. But the Lord has determined to overthrow all governments established by human authority, and cast down their thrones, and break them to pieces as a potter's vessel, and consume them as stubble, and blow them away as the chaff of the summer-threshing floors, that no place shall be found for them ; while His Kingdom, set up by His power, shall become a great mountain and fill the whole earth ; and the Kingdom and dominion, and the greatness of the Kingdom under the whole heavens, will be given to the Saints ; and the Kingdom will be an everlasting Kingdom that will never be destroyed, but will continue in its glory for ever and ever ; because it is the order of heaven, founded by the eternal Priesthood, upon eternal principles and laws, revealed from the eternal King. This will be a Theocracy ; this will be a Divine government ; this will be a restoration of the legal power ; and the earth, which has groaned under the usurpation of treasonable and rebellious powers for six thousand years, will again have peace restored, and the inhabitants thereof will be happy. It is to accomplish these great results, that God has set up His Kingdom as foretold by his ancient prophets. He has founded it in the midst of the great and glorious Republic of the United States, which was also founded by His divine wisdom, as a preparatory government for His Kingdom. It is here, in this land of freedom and equal rights, that the eternal Priesthood, with its keys of power and glory, has been sent down from heaven by the hands of Peter, James, and John ! It is here, where the proud eagle spreads forth her wings for the protection of the rights of conscience, that the legal power of heaven has once more revi-

sited this rebellious creation to assert its heavenly rights among the hosts of men. It is here, under the broad folds of the American Constitution, itself of divine origin, that a more glorious government has been established, which must increase, and spread wider and wider, until the whole earth shall be enrobed with its glory. It is here, upon the heart of this broad continent, where the everlasting mountains tower their whitened summits far above the clouds, that a people live and reign, who are destined to fill the earth with heavenly light and truth, till darkness shall be no more. It is here, where liberty has sought a resting place from the tyrannical powers of the old world, that Zion's towers shall rise and greet the heavens, and the shining hosts above, arrayed in glorious splendour, descend to reign with man on earth. O America! how art thou favoured above all lands! O happy Republic, how exalted above all nations! Within thee is the Kingdom of God! Thou wast chosen to prepare its way! It must increase, but thou shalt decrease! Thou didst lift up thy voice and cry to the nations, Behold, here are liberty and freedom for all; but that which came after thee shall thoroughly purge the floor, and restore everlasting peace and liberty to the whole earth! Among all the governments established by human wisdom, none were greater than this Republic, but that power which is least in the Kingdom of God is greater than it. The one must remain forever, while the other, having accomplished the purpose for which it was raised up, must cease to be, being superseded by that which is more glorious.

There never would have been any necessity for a restoration of this divine order of Government, if mankind had not revolted against the legal power, and substituted human laws for those that were divine. In the early ages the Priesthood bore rule among those who were righteous. According to the revelations which God gave to Joseph the Seer, the Priesthood was given to

Adam, and through the lineage of Seth was transferred from generation to generation to the days of Noah; and from Noah it continued from father to son until the days of Melchisedec, who conferred it upon Abraham. Also in the days of Abraham, God by His own hand conferred the Priesthood upon Esaias; and Esaias ordained Gad; and Gad ordained Jeremy; and Jeremy ordained Elihu; and Elihu ordained Caleb; and Caleb ordained Jethro, Moses' father-in-law; and Jethro ordained Moses. Thus this greater Priesthood had place on the earth from Adam till Moses; and each successive Priest proclaimed the same salvation, administered the same Gospel, with all its ordinances and blessings, that were preached and received after Christ. In and through the ordinances of the Priesthood, the power of Godliness was manifest, and by it holy men were enabled to converse with God face to face; and also through the Priesthood many obtained sufficient faith and power to be translated—by the power of the Priesthood Enoch and his city were taken up into heaven, and reserved until a day of righteousness shall come, when they will come again on earth, and have place until the end.

The Priesthood, therefore, is the great medium of power, both in the heavens and upon the earth. It existed before the days of creation, being “without beginning of days.”

We shall next prove that the Priesthood is *Eternal*. We have already shown that Christ was consecrated a Priest “*for evermore*”—that he was made “a Priest *forever* after the order of Melchisedec.” We have also proved that Melchisedec, being “made like unto the Son of God, abideth a Priest continually.” Both Melchisedec and the Son of God, according to Paul, were to remain Priests continually, that is, for evermore; their Priesthood was an *everlasting* Priesthood, which should never have an end.

The Saints receive the Priestly and Kingly office here in this life; hence,

John the Revelator expresses himself as follows—"Unto him that loved us, and washed us from our sins in his own blood, and hath made us *Kings* and *Priests* unto God and his Father; to him be glory and dominion forever and ever." (Rev. i. 5, 6.) The Saints being ordained here in this life both *Kings* and *Priests*, hold the authority after they die and go to the world of spirits. Hence, John heard them singing in the spirit world the following song—"Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God *Kings* and *Priests*: and we shall reign on the earth." (Rev. v. 9, 10.) The Saints not only retain the office of *Kings* and *Priests* while as disembodied spirits, but they also hold the office after the resurrection. Therefore, John writes, saying—"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be *Priests* of God and of Christ, and shall reign with him a thousand years." (Rev. xx. 6.) They are not only to reign on the earth a thousand years after the resurrection, but in another passage he says, "*They shall reign for ever and ever.*" (Rev. xxii. 5.) Therefore, all the Saints who are ordained *Kings* and *Priests* in this life will retain this office and this eternal power for evermore, being made as Melchisedec was, like unto the Son of God, they will abide *Priests* continually. Therefore, the Priesthood, so far as future duration is concerned, is eternal, and will have no end.

Next, let us inquire whether the Priesthood had a beginning? It is quite evident that it was "without beginning of days;" but this expression does not prove that it was absolutely without any beginning at all. From the fact that God the Father must have possessed the Priesthood before the days of our creation, it is reasonable to conclude that it was of very remote

antiquity. How long the Father had been in possession of it, we are not able to say. But we know, from what has already been said, in the articles on *Celestial Marriage*, and *The Pre-Existence of Man*, that He never could have been exalted to the high honor of becoming the Father of Spirits without the Priesthood; therefore He must have been a Priest before He begat Jesus Christ, His First Born, who was the oldest of all the family of spirits. And we also know that, as the family of spirits are exceedingly numerous, it must have been many thousand millions of years ago, before the birth of His First Born; for it would require an immense number of ages for one Father to have begotten so numerous a family as have already come forth from heaven, and peopled our world. But previous to the birth of His First Born, He must have had the Priesthood conferred upon Him, preparatory to His exaltation and redemption from the grave on some ancient world of which He was an inhabitant. But the Being who conferred that Priesthood upon Him must have possessed it Himself. And thus, when we undertake to trace back the genealogy of the Priesthood, we find it of necessity running back from one redeemed world to another still more ancient, and that each preceding step in the genealogy embraces a period of immense duration. Now, how many of these vast periods and succession of worlds have intervened between us and the FIRST Being who ever held the Priesthood? We answer, that if it can be proved that the Priesthood is *Eternal* and had no beginning, it will necessarily follow that there must have been an endless succession of Beings who held it, or else that some Being must have existed from eternity who eternally possessed it.

From a revelation on the Priesthood in the Book of Mormon, it will be seen that it had no beginning. The prophet Alma, in speaking of this holy calling, says it was "prepared from the foundation of the world for such as

would not harden their hearts, being in and through the atonement of the only begotten Son, who was prepared ; and thus being called by this holy calling, and ordained unto the High Priesthood of the holy order of God, to teach His commandments unto the children of men, that they also might enter into His rest ; this High Priesthood being after the order of His Son, which order was from the foundation of the world ; or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to His foreknowledge of all things. Now they were ordained after this manner : Being called with a holy calling, and ordained with a holy ordinance, and taking upon them the High Priesthood of the holy order, *which Calling, and Ordinance, and High Priesthood is without beginning or end* ; thus they became High Priests forever after the order of the Son—the Only Begotten of the Father, who is without beginning of days or end of years, who is full of grace, equity, and truth.” (Chap. ix. 6.) Here we are expressly told that the Calling, and Ordinance, and High Priesthood are WITHOUT BEGINNING.

This forever sets the matter at rest among all who believe the Book of Mormon, that the Priesthood not only will have an Eternal future duration, but that it has had also an Eternal past duration : consequently, the Priesthood with the Calling and Ordinance connected with it, never had an origin : and therefore, there never was a period in the endless duration that is past but what some personage existed, holding the Priesthood. Now there must either have been some *One* personage who never had a beginning ; or else there must have been an endless succession of personages ; for if there ever were a period when a personage did not exist, then the Priesthood could not have been in being, unless we suppose that the Calling, Ordinance, and Priesthood existed in connection with organized materials, which would seem to be absurd.

There is something connected with a personage, that indicates design in its construction. The nice adjustment, and skilful adaptation and arrangement of the several parts of a personage, indicate that some wise designing power purposely constructed him with those useful adaptations, and, therefore, that the personage must have had a beginning. If we suppose a personage to exist from all eternity, all the beneficial arrangements of the different parts of his system must exist without any cause or design. There would not be the least reason whatever for his limbs being placed in the best possible position in the body : it could not be said that the feet were designedly placed below the ancles, instead of existing on the top of the head, or on some other part of the body : it could not be said that the eyes were purposely placed in the head, instead of under the arms, or at the ends of the toes ; for a personage that is eternal never was formed, and, therefore, there never could have been any purpose or design in the arrangement of its parts. If the eyes and ears, head and feet, nose and mouth, hands and arms, are located in the best possible position for the benefit and happiness of the being, be assured that, if the personage is eternal, these parts were not thus happily located by design. If they were designedly placed in these most useful positions, then there was a period before this design took effect in performing this skilful arrangement of the several limbs and parts of the system : this, therefore, would at once destroy the eternity of the system, and prove that it had a beginning. That which is eternal cannot be preceded by a cause or design for the useful and beneficial adjustment of its parts. Therefore, if some personage existed from all eternity, we are compelled to renounce the doctrine of design, and say that no such thing exists ; for if design is not manifested in the intricate and wonderful adaptations of the several limbs, joints, and parts of a personage, then it

is not manifested in any thing, and all arguments founded upon it must be entirely without foundation. But there is no person possessing a sane mind, who will not, at once, admit that purpose and design are abundantly manifested in all vegetables, animals, and personages upon our globe; and if this really be the fact, then design must also be manifested in the personages of angels and all higher and superior beings. The nature of the argument is such, that if it holds good in regard to the useful relations existing among the different members of one personage, it must necessarily hold good in regard to all other personages, however superior in their nature. Therefore, if the argument founded on design be admissible, then all personages must have had a beginning, not excepting even the glorious personage of God the Father. If the argument founded on design proves that God the Father and all other personages had a beginning, then the only alternative left by which to support the revealed fact of an endless Priesthood without beginning, is the theory of an *endless succession of personages*, each in succession holding the Priesthood. According to this theory there could not be a *first* Personage, nor a *first* High Priest, neither could there be an eternal Personage who had no beginning. But each person in the endless succession would have a beginning, and therefore would exhibit the marks of design and purpose in his construction. It will be admitted by every one that a succession which has no beginning cannot possibly have a *first* term. The High Priesthood, therefore, is eternal, with-

out beginning, having come down through an endless succession of worlds, peopled by an endless succession of inhabitants: the Calling and Ordinance connected with it are eternal also, having no beginning.

As the High Priesthood had no beginning, we have reason to believe that the great plan of redemption also had no beginning; and that the law of the Gospel is *everlasting*, having been administered by an everlasting Priesthood in an endless succession of worlds that have fallen. Where there is no change of the Priesthood we should reasonably suppose that there would be no change of the law; and that where one exists, the other exists also. In receiving the Gospel, we receive that eternal plan that had no origin—a plan by which an endless succession of worlds has been redeemed and glorified, and the inhabitants thereof made Kings and Priests to reign forever and ever. And thus the works of God, who dwells in an infinite number of tabernacles and worlds, are one eternal round, without beginning, without end; and thus also, all who receive the Gospel and this eternal Priesthood, and are faithful to the end, and receive of the fulness of the Father, will be Gods; for the fulness of Him who is from everlasting will dwell in them, and they in Him; and henceforth they can proclaim themselves, as not only designed to be *to everlasting*, because they *continue*, but also “*from everlasting*,” because the knowledge, power, and glory that are in them, together with the Calling, Ordinance, and Priesthood which are upon them, were from everlasting.

EDITOR.

CELESTIAL MARRIAGE.

(Continued from page 141.)

Love should be the predominant, ruling principle in all family governments. There is no danger of the different members of a family loving one another too much. They should love one another with all their hearts, and

be willing, if required, to lay down their lives for each other. God is love, and He is the great fountain from which the beings of all worlds derive this heavenly attribute; it flows out in infinite streams, imparting joy and hap-

piness to the whole universe, so far as it is received, nourished, and cherished by intelligent beings. Love, like all other gifts of God, can be cultivated and increased, or it can be neglected and diminished : it is subject to the control of the other faculties of the mind : it is not a principle such as is often described in novels, which acts irresistibly, forcing all the other powers of the mind into subjection. The love which the sexes have for each other is implanted within them by Him who is the God of Love. God controls this attribute of His nature according to wisdom, justice, mercy, and every other attribute which He possesses. He has prescribed laws for the government of His own attributes ; and He never suffers himself to love that which is evil or sinful, but always loves that which is good, and virtuous, and upright : so likewise ought man to control his love by the attributes of his nature, according to the laws which God has given, and never suffer himself to love anything which is evil, or which God has forbidden.

Man should love all the wives which God may give him with a perfect love : it is impossible for him to love them too well, providing that his love is regulated and controlled in all things according to the law of righteousness. But can a man love more than one wife with all his heart ? Yes, he can love each one that God gives him with all his heart ; and if he have a hundred, he can love them all with the same intensity that he would love one. It is true, he could not give the same attention to a hundred that he could to one ; this would not arise from the want of love, but it would be from the nature of the circumstances. If a man have a dozen children, he can love each one of them as much as he loves one ; but he cannot pay the same attention to a plurality of children as he could to one ; it is not because his love is divided or weakened by the numbers, but it is because of the circumstances. If God had given a man but one wife,

it would be his duty to love her with all his heart ; and it would not be his privilege to love any other woman as a wife. But if God confers a plurality of wives upon a man, it would be sinful for him not to love each one with a perfect love, provided that they were all equally worthy of his love. God loves the children of men according to their works, or according to the good qualities which He perceives in them : those who do the best, he loves the best ; if they do equally well, he loves them equally. Man should be exercised with the same principle ; he should judge in righteousness of the good qualities and desires of his family, and should love those the best who do the best. And if any of his family err, he should still love them the same as God loves His family, though they may sometimes err and go astray. God loves His family, not for their errors and sins, but because He sees that there are good qualities existing in them, and tries to save them from their sins. So man should love his wives, not because of their errors and imperfections, but because God has given them to him, and because they, in the main, desire to do right ; therefore, he should love them, and try to save them from their errors ; and he should never love one more than another, unless they merit it.

As the man stands at the head of the family, it is his duty to seek diligently for wisdom, to know how to govern his family according to the will of God. Circumstances may sometimes be such that he may bestow his attentions for a time more abundantly upon certain portions of his family than upon others ; this may arise, not from any partiality or superior love which he has for one above that of another, but his judgment or the surrounding circumstances may dictate this to be the wisest course. At another time, he may, perhaps, reverse his attentions, and be apparently partial towards those whom he had seemed for a while to neglect. In all these things, a husband should be

guided by his own judgment, enlightened by the spirit of Truth. And in these things he should have no rigid, fixed laws, unalterable, like those of the Medes and Persians. So far as the great principles of righteousness are concerned, he should be fixed and immovable; but in regard to his conduct in his temporal affairs, and in his domestic concerns, he should prescribe no rules that will compel him to act invariably in a certain way: this should be left for circumstances and the wisdom he has, to dictate and control; and both wives and children should be perfectly satisfied to have the head of the family be in reality the head, and do as seemeth to him good; and as we have already stated, if the head of the family errs in some respects, it is better to yield to his will than to arise in rebellion against the order of family government which God has established. If too much partiality be used, and any flagrant violations of the principles of right occur, there are other authorities who can regulate the husband; for this is not the province of the wives and children; it is not for them to dictate to the head, but to pray for and administer to the head, that, peradventure, through their kindness and meekness, and willing obedience, the head may be influenced to do right. Mutual love should exist between a husband and his wives: for, without this, God's order of family government cannot be maintained.

But can several wives love one and the same man as their husband? Yes, if he treat them in a way to merit their confidence and love. There is no more difficulty in several women loving one husband, than there is in several persons loving our Lord and Saviour. God is the author of sexual or conjugal love, the same as he is of all other kinds of pure love; and if He unites several women to one man in the sacred bonds of matrimony, it is their duty to cultivate and increase the heavenly principle of pure love to their

husband, until they love him with all their hearts, even as they love God; and he should love them in return, even as he loves God. There is no evil in love; but there is much evil resulting from the want of love. No woman should be united in marriage with a man unless she have some love for him; and if she love him in a small degree, this is capable of being increased to perfection. Any woman who loves righteousness can and does love a man who works righteousness; and she can, by cultivating this love, be happy in his society, as a friend and as a brother; and if she were united to him in marriage, she could love him as a husband; and if he were worthy, her love towards him may be increased until the perfect day. So it is with man. There is not a righteous, good woman in the Church of God but what a righteous man loves as a friend and a sister; and if he were lawfully united to her in marriage, he could love her as a wife; and this love, by cultivation and mutual kindness, would grow stronger and stronger, until they were perfected in love.

But cannot a woman love many men as well as for a man to love many wives? We answer, that love is under the control of both the sexes; they are agents in the cultivation and exercise of this affection, as in the cultivation and exercise of all the other attributes of their nature. A man has no right to love any woman as a wife unless God shall give her to him in marriage; he has power, as an agent, to limit his love where God limits it; and if he go beyond those limits, he transgresses. So likewise a woman is limited by the law of God to one husband; and she has no right to suffer her love to go beyond those limits. Her love is under the control of her agency, and it must be confined where the law of God confines it, otherwise there is transgression. A man loves many wives because God gives him many; and he is required to love them or become a transgressor. If God re-

quired a woman to have many husbands, or permitted her to have a plurality, it would then be her duty to cultivate the principle of love towards them all ; but this would not be an easy task, unless the woman were made the head of the family ; for one cannot serve two masters. And, as the husband stands as the master of the house, if a woman had two husbands or masters, she would be sure, according to the words of Christ, "to hate the one and love the other," for no one can love and serve two masters ; but two can love one master ; yes, a hundred wives can love one master or husband, for he is their head, even as Christ is the great Master and Head of the Church. As Christ is one, and is the great Bridegroom, being married unto many, so likewise the man, being one husband, one bridegroom, may be married unto many. As the bride of Christ consists of a plurality of persons, so the bride of each of his faithful servants may consist of a plurality of individuals. The bride of Christ, though a plurality of persons, should be one in spirit, in love, and in good works ; so likewise the bride of each of his servants, however many persons, should be perfectly one in their love and union of spirit.

What can be more heavenly and God-like than to see a well regulated family, governed in wisdom and righteousness ! It is the commencement of heaven on earth ! It is an organization destined to be eternal ! The first born is represented in Scripture as the beginning of one's strength ; how much greater will be his strength when he has a great number of wives and children ! A foundation is then laid for a patriarchal kingdom, which shall increase in numbers without end, over which he will reign forever. How great reason has such a man to rejoice ! How thankful ought he to be for the wives which God has given him, through whom he can multiply his seed as the stars of heaven ! What joy and happiness it must give him to

love so numerous a family, and to know that he is loved by them in return !

Love is a principle, like knowledge, which can be imparted without diminishing the fountain from which it emanates. Love, in other words, begets love. We love that which is congenial to our minds ; if we love purity and virtue in ourselves, we will love them in others ; and when it is known by others that we love them, because of their virtue and goodness, they will love us for like reasons ; thus love, when founded upon true principle, is reciprocal. Virtue loveth virtue, truth embraceth truth, knowledge cleaveth unto knowledge ; every good and heavenly attribute of our own nature we love when we see the same manifested by other beings. We love these virtues in either men or women. Sexual love, without the accompanying virtues, is not to be indulged, as it leads to evil. God has ordained that pure and virtuous love should be incorporated with sexual love ; that, by the combination of the two, permanent unions in the marriage covenant may be formed, and the species be multiplied in righteousness. Pure and virtuous love should always exist between a husband and each of his wives, as well as sexual love : this will have a tendency to impress more permanently these heavenly principles upon the mind and constitution of the offspring ; for the offspring will partake, in a greater or less degree, of the propensities and affections of the parents. How careful, then, ought the parents to be, lest they impress a disposition and tendency in the offspring that are calculated, if not strongly guarded, to ruin and destroy them as they grow up to act for themselves. God will hold parents accountable for these things, because they are principles over which they, as agents, have control. Every good principle which you would have your children inherit, should be predominant, and reign in your own bosoms ; for, though the spirits are pure and heavenly when they enter the infant tabernacle, yet

they are extremely susceptible of influences, either for good or for bad. The state of the parents' minds at the time of conception, and the state of the mother's mind during her pregnancy, will be constitutionally impressed upon the offspring, bringing with it consequences which, in a degree, have a bearing upon the future destiny of the child.

Love, with all the other virtues, should predominate in the bosoms of parents, in order that the same virtues may be inherited by the children. They should be infused into the very constitution of the child when in embryo; they should be instilled into the mind from infancy to manhood, that they may become incorporated as fixed and immovable principles in the mind of man governing and controlling all the future actions of his life. In such children parents will have joy: they will be the strength of their patriarchal government; the honor and crown of their old age; their hope and glory in the resurrection; their foundation of an endless increase of kingdoms over whom they will reign forever, and with whom they will be associated as Gods throughout the endless ages of eternity.

Instead of a plurality of wives being a cause of sorrow to females, it is one of the greatest blessings of the last dispensation: it gives them the great privilege of being united to a righteous man, and of rearing a family according to the order of heaven. Instead of being compelled to remain single, or marry a wicked man who will ruin her and her offspring, she can enter a family where peace and salvation reign; where righteousness abounds; where the head of the family stands forth as a patriarch, a prince, and a saviour to his whole household; where blessings unspeakable and eternal are sealed upon them and their generations after them; her glory is eternal and her joy is full. Rejoice, then, ye daughters of Zion, that you live in this glorious era! Rejoice for yourselves and for your generations, because of the high honors and privi-

leges conferred upon you! Rejoice that you have entered into blessings which have been withheld for many ages past because of wickedness! Rejoice and sing for gladness of heart in the glorious prospects which open before you! Rejoice in the mountains and dales of Utah! for it is the land of your freedom, where the iron yoke of Romish and Protestant superstitions will be broken from your necks; where you will have the privilege of uniting your eternal destiny with the man of your choice; where virtue will reign triumphant, and the vile seducer be unknown; where confidence shall wax stronger and stronger, being cemented by the love of God! Happy are the daughters of Zion! They would not exchange their condition with the queens of the earth! Worldly honors and worldly riches are not worthy to be compared with the blessings that they enjoy! They love their husbands, and their husbands love them; and this love is far greater than the love which dwells in the hearts of the wicked. The children of Zion love in proportion to the heavenly knowledge which they have received; for love keeps pace with knowledge, and as the one increases so does the other; and when knowledge is perfected, love will be perfected also. The wicked are not capable of loving in as great a degree as the righteous, because they are destitute of the knowledge of God, and do not appreciate wives or children as they ought. They do not fully realise the end and purpose of the Almighty in joining the sexes in holy matrimony; and without a knowledge of these things they cannot love as the righteous; for love is of God, and they who live nearest to the Lord will love most; and they who love most will be the most happy.

If we should inquire what constitutes the misery of the fallen angels, the answer would be, they are destitute of love; they have ceased to love God; they have ceased to have pure love one towards another; they have

ceased to love that which is good. Hatred, malice, revenge, and every evil passion have usurped the place of love; and unhappiness, wretchedness, and misery are the results. Where there is no love, there will be no desire to promote the welfare of others. Instead of desiring that others may be happy, each desires to make all others miserable like himself; each seeks to gratify that hellish disposition against the Almighty which arises from his extreme hatred of that which is good. For the want of love the torment of each is complete. All the wicked who are entirely overcome by these malicious spirits will have the heavenly principle of love wholly eradicated from their minds, and they will become angels to these infernal fiends, being captivated by them, and compelled to act as they act. They cannot extricate themselves from their power, nor ward off the fiery darts of their malicious tormentors. Such will be the condition of all beings who entirely withdraw themselves from the love of God. As love decreases, wickedness, hatred, and misery increase; and the more wicked individuals or nations become, the less capable are they of loving others and making them happy; and *vice versa*, the more righteous a people become, the more they are qualified for loving others and rendering them happy. A wicked man can have but little love for his wife, while a righteous man, being filled with the love of God, is sure to manifest this heavenly attribute in every thought and feeling of his heart, and in every word and deed. Love, joy, and innocence will radiate from his very countenance, and be expressed in every look. This will beget confidence in the wife of his bosom, and she will love him in return; for love begets love; happiness imparts happiness; and these heaven-born emotions will continue to increase more and more, until they are perfected and glorified in all the fulness of eternal love itself.

Could wicked and malicious beings, who have eradicated every feeling of

love from their bosoms, be permitted to propagate their species, the offspring would partake of all the evil, wicked, and malicious nature of their parents. However pure the spirits might be, when permitted to enter such degraded tabernacles, yet, being extremely susceptible to influences, they would speedily partake of all the evil nature which characterized the spirits of the father and mother: thus they would soon become devils incarnated in flesh and bones. Such would be the dreadful consequences of offspring, brought into existence by parents destitute of the principles of love, like the fallen angels. The same consequences, to a certain degree, would result from the multiplication of wicked parents. In proportion as the pure love of God is eradicated from their hearts, the unholy passions take the place thereof, and the offspring partake of these unlovely principles which are engendered in the nature and constitution of the infant tabernacle, and begin to act upon the pure spirit that takes up its abode therein, forming, modifying, and bending, in a great measure, its inclinations, until, by the time that it grows up to know good from evil, it becomes prepared to plunge headlong into all the vices of its ungodly parents: thus the parents, for the want of that holy and pure affection which exists in the bosom of the righteous, not only destroy their own happiness, but impress their own degraded and unlovely passions upon the constitution of their offspring. It is for this reason that God will not permit the fallen angels to multiply: it is for this reason that God has ordained marriages for the righteous only: it is for this reason that God will put a final stop to the multiplication of the wicked after this life: it is for this reason that none but those who have kept the celestial law will be permitted to multiply after the resurrection: it is for this reason that God has ordained that the righteous shall have a plurality of wives; for they alone are prepared to beget and bring

forth offspring whose bodies and spirits, partaking of the nature of the parents, are pure and lovely, and will manifest, as they increase in years, those heaven-born excellencies so necessary to lead them to happiness and eternal life.

The Celestial male and female, after the resurrection, will be perfected in knowledge, and in holiness, and in pure affection and love: they will know as God knows; be pure as He is pure, and love as He loves: their knowledge, their purity, and their affections, before their celestial glorification, will increase alike, and keep pace with each other, until they are perfected, when they will enjoy in fulness every attribute and affection which God himself enjoys, and will be like Him in all these things. Then, and not till then, will they be permitted to propagate that higher order of beings called spirits. As the character of parents in this life is impressed, in a great measure, upon their children, so likewise the character of the celestial parents, will be incorporated in the very being of their spirit offspring. The unorganized spirit-matter will not only take the form or image of the celestial parents, but every particle thereof will begin to develop the germs of all those eternal attributes which dwell in all their fulness in both father and mother.

If beings who are not perfected should have the privilege of propagating a spirit offspring, they could not impress the organized spirit embryo with the elements of those higher attributes which appertain to the celestial; and, consequently, if the germ of the infant spirit were conceived and fashioned in imperfection, the superstructure or infant spirit itself could never advance to perfection. The eternal attributes must be properly developed, in order that they may be properly perfected; this is the reason why none but those who attain to the fulness of celestial glory, and become Gods, will be entrusted with wives, and with power to propagate sons and daughters; that this, the most important of all things—the organization of immortal spirits, may be brought about through the highest, and most exalted, and most glorious personages in the universe, that they may infuse into the very constitution of their beloved children the germs of all the great, and pure, and sublime attributes which are perfected in all their fulness in themselves.

If none but Gods will be permitted to multiply immortal children, it follows that each God must have one or more wives.

God, the Father of our spirits, became the Father of our Lord Jesus Christ according to the flesh. Hence, the Father saith concerning him, "Thou art my Son, this day have I begotten thee." We are informed in the first chapter of Luke, that Mary was chosen by the Father as a choice virgin, through whom He begat Jesus. The angel said unto the Virgin Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also, that holy thing which shall be born of thee shall be called the Son of God." After the power of the Highest had overshadowed Mary, and she had by that means conceived, she related the circumstance to her cousin Elizabeth in the following words: "He that is Mighty hath done to me great things; and holy is His name." It seems from this relation that the Holy Ghost accompanied "the Highest" when He overshadowed the Virgin Mary and begat Jesus; and from this circumstance some have supposed that the body of Jesus was begotten of the Holy Ghost without the instrumentality of the immediate presence of the Father. There is no doubt that the Holy Ghost came upon Mary to sanctify her, and make her holy, and prepare her to endure the glorious presence of "the Highest," that when "He" should "overshadow" her she might conceive, being filled with the Holy Ghost; hence the angel said, as recorded in Matthew, "That which is conceived in her is of the Holy Ghost;" that is, the Holy Ghost gave her strength to abide the presence of the Father without being consumed; but it was the personage of the Father who begat the body of Jesus; and for this reason Jesus is called "the *Only Begotten* of the Father;" that is, the only one in this world whose fleshly body was begotten by the Father. There were millions of sons and daughters whom he begat before the foundation of this world, but they were spirits, and not bodies of flesh and bones; whereas, both the spirit and body of Jesus were begotten by the Father—the spirit having been begotten in heaven many ages before the tabernacle was begotten upon the earth.

The fleshly body of Jesus required a Mother as well as a Father. Therefore, the Father and Mother of Jesus, according to the flesh, must have been associated together in the capacity of Husband and Wife; hence the Virgin Mary must have been, for the time being, the *lawful wife*

of God the Father: we use the term *lawful* Wife, because it would be blasphemous in the highest degree to say that He overshadowed her or begot the Saviour unlawfully. It would have been unlawful for any *man* to have interfered with Mary, who was already espoused to Joseph; for such a heinous crime would have subjected both the guilty parties to death, according to the law of Moses. But God having created all men and women, had the most perfect right to do with His own creation, according to His holy will and pleasure: He had a lawful right to overshadow the Virgin Mary in the capacity of a husband, and beget a Son, although she was espoused to another; for the law which He gave to govern men and women was not intended to govern Himself, or to prescribe rules for His own conduct. It was also lawful in Him, after having thus dealt with Mary, to give her to Joseph her espoused husband. Whether God the Father gave Mary to Joseph for time only, or for time and eternity, we are not informed. Inasmuch as God was the first husband to her, it may be that He only gave her to be the wife of Joseph while in this mortal state, and that He intended after the resurrection to again take her as one of his own wives to raise up immortal spirits in eternity.

As God the Father begot the fleshly body of Jesus, so He, before the world began, begot his spirit. As the body required an earthly Mother, so his spirit required a heavenly Mother. As God associated in the capacity of a husband with the earthly mother, so likewise he associated in the same capacity with the heavenly one; earthly things being in the likeness of heavenly things; and that which is temporal being in the likeness of that which is eternal; or, in other words, the laws of generation upon the earth are after the order of the laws of generation in heaven. But if we have a heavenly Mother as well as a heavenly Father, is it not right that we should worship the Mother of our spirits, as well as the Father? No; for the Father of our spirits is at the head of His household, and His wives and children are required to yield the most perfect obedience to their great Head. It is lawful for the children to worship the King of heaven, but not the "Queen of heaven." The children of Israel were severely reprov'd for making offerings to the "Queen of heaven." Although she is highly exalted and honored as the beloved bride of the

great King, yet the children, so far as we are informed, have never been commanded to pray to her or worship her. Jesus prayed to his Father, and taught his disciples to do likewise; but we are nowhere taught that Jesus prayed to His heavenly Mother; neither did he pray to the Holy Ghost as his Father. If He were begotten by the Holy Ghost, then He would have called him His Father; but, instead of doing so, the Holy Ghost himself was subject unto Jesus; and he had power to send him as His minister after he returned to his Father.

Next let us inquire whether there are any intimations in Scripture concerning the wives of Jesus. We have already, in the 9th No. of this volume, spoken of the endless increase of Christ's government. Now, we have no reason to suppose that this increase would continue unless through the laws of generation, whereby Jesus, like His Father, should become the Father of spirits; and in order to become the Father of spirits, or, as Isaiah says, "The Everlasting Father," it is necessary that He should have one or more wives by whom he could multiply His seed, not for any limited period of time, but forever and ever: thus He truly would be a Father *everlastingly*, according to the name which was to be given Him. The Evangelists do not particularly speak of the marriage of Jesus; but this is not to be wondered at, for St. John says: "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." (John xxi., 25.) One thing is certain, that there were several holy women that greatly loved Jesus—such as Mary, and Martha her sister, and Mary Magdalene; and Jesus greatly loved them, and associated with them much; and when he arose from the dead, instead of first showing Himself to His chosen witnesses, the Apostles, He appeared first to these women, or at least to one of them, namely, Mary Magdalene. Now it would be very natural for a husband in the resurrection to appear first to his own dear wives, and afterwards show himself to his other friends. If all the acts of Jesus were written, we, no doubt, should learn that these beloved women were his wives. Indeed, the Psalmist, David, prophesies in particular concerning the Wives of the Son of God. We quote from the English version of the Bible, translated about

three hundred and fifty years ago: "*All thy garments smell of myrrh, and aloes, and cassia: when thou comest out of the ivory palaces, where they have made thee glad, Kings' daughters were among thine honourable WIVES; upon thy right hand did stand the QUEEN in a vesture of Gold of Ophir.*" (Psalm xlv. 8, 9.) That this passage has express reference to the Son of God and His Wives, will be seen by reading the sixth and seventh verses, which are as follows: "Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." This Being, whom the Psalmist here calls God, is represented in the next verses as having "*honorable Wives.*" If any should still doubt whether this prophecy has reference to the Son of God, they may satisfy themselves by reading Paul's application of these passages in the eighth and ninth verses of the first chapter of his epistle to the Hebrews:—"But unto the Son He saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and

hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Paul applies the words of the prophet David to the son of God, to the anointed Messiah, who is called God, and whose "throne is forever and ever." Let it be remembered, then, that the Son of God is expressly represented as having "*honorable Wives.*" King James's translators were not willing that this passage should have a literal translation, according to the former English rendering, lest it should give countenance to Polygamy; therefore they altered the translation to honorable *women* instead of *wives*; but any person acquainted with the original can see that the first translators have given the true rendering of that passage. Indeed, the very next sentence most clearly demonstrates this; for the Son of God is represented as having a "*QUEEN*" standing upon His right hand, clothed in a vesture of gold." This Queen is exhorted in the following endearing language; "Hearken, O daughter, and consider and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty, for he is thy Lord; and worship thou Him." (Verses 10, 11.)

(To be continued.)

NOTICE.—The SEER will be continued for the year 1854, on the same terms as the first volume. All those who wish to become subscribers for the second volume should send in their names, address, and subscription money without delay, as we desire to know immediately about how many copies of the first number to publish, that we may not be under the necessity of issuing, at much expense, a second edition to supply their demands. Our subscribers for the first volume need not expect to receive the second without complying with the terms of *advance payment*. Should any of our subscribers wish to emigrate to Utah next season, they can, by notifying us of their intentions, receive the balance of their numbers in that Territory without any additional expense. Our agent for Utah is Orson Pratt, jun., Salt Lake City. All subscribers in that Territory, by forwarding to our agent there \$1 in advance, will receive their papers from him through the mail or otherwise, as they may direct.

Every family of the Saints should take the SEER. And those who have means should take one copy for each of their children, for they will be greatly sought after in years to come, when they cannot be obtained without the expense of reprinting.

All the back numbers of the first volume can still be obtained.—EDITOR.

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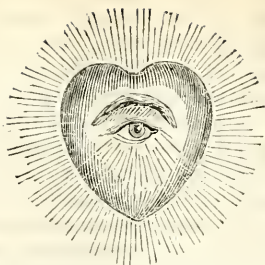
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SEER.

ALL YE INHABITANTS OF THE WORLD, AND DWELLERS ON THE EARTH, SEE YE, WHEN HE
LIFTETH UP AN ENSIGN ON THE MOUNTAINS.—*Isaiah xviii, 3.*

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SECOND EPISTLE OF ORSON PRATT,

TO THE SAINTS SCATTERED THROUGHOUT THE UNITED STATES AND BRITISH PROVINCES
—GREETING :

Dear Brethren—With a heart full of gratitude to the Great Giver of every good and perfect gift, for His manifold mercies and blessings so liberally bestowed upon His people in the last days, I again attempt to communicate to you, through the medium of an Epistle, such items of intelligence and instruction as will, no doubt, be interesting to you to learn.

Utah, the great central gathering place for the Saints throughout the world, is in a very prosperous and flourishing condition: her settlements are rapidly extending throughout the breadth of the Territory, north and south. This Territory is included between the parallels of 37° and 42° North, and between the meridians of 29° and 43° West of Washington; or in other words, it is about 350 miles broad from North to South, and about 650 miles long from East to West, including an area of about 225,000 square miles. The Legislature, during its first session, in 1852, divided the Territory into twelve counties, namely—Weber, Davis, Desert, Green River, Great Salt Lake, Utah, Tooele, Juab, Millard, San Pete, Iron, and Washington. These counties are mostly bounded by meridians, and parallels of latitude, and in-

clude the whole Territory. By far the greater portion of this Territory consists of mountains and deserts entirely unfit for the habitation of man or animals. In the midst of these dreary wastes may be seen, here and there, beautiful and fertile valleys, watered by crystal streams, formed by the melting snows which are deposited, during the winter, in vast abundance upon the surrounding mountains. During the summer, it is seldom that a sufficient quantity of rain falls for farming purposes; hence, the husbandman is obliged to resort to the process of irrigation: this is accomplished by forming artificial canals and channels in which the water is conveyed from the higher elevations near the base of the mountains to the lower portions towards the centres of the vallies, and is used at such times and in such quantities as are considered necessary by the agriculturist.

Grains and vegetables of every description that are produced in the same latitudes in the States, grow in the most luxuriant abundance. Young fruit trees seem to be thrifty and doing well; some peaches have been produced for two or three years past. It is one of the best grazing countries in the world; the fine bunch grass will fatten cattle

and horses equal to grain : it is seldom that farmers cut much hay, for the cattle can generally find good grazing the year round.

Timber for building purposes is not found in the valleys, but is procured from the mountains, and consists principally of pine and fir. Wood for fuel is also generally obtained in the mountains, although in some of the more southern parts a scrubby cedar grows in places in the valleys : it is quite expensive and tedious to procure the necessary timber and fuel. Coal and iron ore abound in the southern counties, and probably in many other places where they are not yet discovered. And most happily gold, silver, and other precious metals, do not, to any great extent, trouble Utah's soil ; or at least, the people have not been so unfortunate as to discover them during the infancy of their settlements.

Many of the fresh water lakes and larger streams are well stored with fish, of which the salmon trout is the principal. Game is rather scarce ; although in the mountains and uninhabited valleys there are occasionally seen some few antelope, deer, elk, mountain sheep, foxes, wolves, and grizly bears. Large quantities of wild fowl, principally geese and ducks, abound in the vicinity of lakes and water courses.

The climate in midsummer is dry and hot ; the thermometer, during the middle of the day, frequently ranging, in the shade, from 90° to 105° Fahrenheit ; evenings and mornings generally cool, being refreshed by mountain breezes. The atmosphere is pure and healthy, and very bracing and invigorating to the system. That dreadful scourge, the cholera, which has found its way into almost every nook and corner of our globe, has not yet been permitted to scale the summit of the "everlasting hills," and enter those healthful vales. The winters are mild. Snow, seldom falling in the valleys but a few inches in depth, soon disappears under the warming influences of the bright rays of the sun, as they pene-

trate, without much obstruction, the serene, almost cloudless, and rarified atmosphere of that elevated region. Spring and autumn are also mild ; though given to more sudden transitions from cold to heat, and from heat to cold, than climates of the same latitudes on the Atlantic coast. Vines, vegetables, corn, &c., are frequently injured by untimely frosts. Winds are exceedingly variable, shifting almost every day to the four points of the compass. Heavy showers are rare, but when they do come, they are generally accompanied with thunder and hail, and sometimes with strong winds.

The lowest of these vallies are elevated more than 4000 feet above the sea level ; while the elevation of some of the more southern ones, where settlements are formed, is near 6000 feet. The mountains, in many places in the immediate vicinity of the settlements, tower up in rugged majestic grandeur from 4000 to 7000 feet in perpendicular height above the vallies. The summits of these mountains, whitened with eternal snows, glisten in the sunbeams and exhibit sceneries of the most dazzling splendor and picturesque beauty, as if covered with the glories of heaven, like Sinai of old.

There are several small tribes or rather bands of Indians inhabiting different parts of the territory, who are sunk in the lowest depths of darkness, degradation, and misery. These bands wander over the territory, often robbing and murdering one another, and stealing whenever they have a favorable opportunity. They live mostly on berries, roots, crickets, fish, and such small game as they may be able to procure with the bow and arrow. They are almost entirely naked. Sometimes, though very rarely, they have tents or wigwams formed of the skins of animals ; but most generally they live in caves, or in a thick cluster of bushes, without much shelter, except a few limbs of small trees, bent down and loosely covered with branches. Since the settlement of the Saints in that

territory, their condition is being greatly improved : many are beginning to labour, and thus furnish themselves with food, and blankets, and in some instances with houses which the Saints have erected for them ; although of late, through the treacherous, restless, and warlike spirit of Walker, one of their principal chiefs, they have been stirred up to hostilities, and have committed some depredations ; but through the wise and energetic policy of Governor Young, in placing all the settlements in a state of defence, and in giving strict counsel to the Saints to act only on the defensive, it is to be hoped that they will soon see their folly, and cease their hostilities, and learn that the Saints are their friends, and not their enemies.

The population of Utah numbers from thirty to thirty-five thousand and is annually increasing by the emigration of the Saints from the different nations of the earth. A chain of settlements have been formed extending north and south some 350 miles. Many small cities have been founded and incorporated with certain powers and privileges by the Legislature. The following are some of the principal villages and cities of the territory, named in the order of their succession, commencing on the north : Brownsville, Ogden, Great Salt Lake, Lehi, Provo, Springville, Nephi, Manti, Fillmore, Parovan, and Cedar cities. Fillmore city being near the centre of this chain of settlements, is appointed as the seat of government, at which place the state house is being built. Great Salt Lake city is by far the largest and most populous in the territory ; it covers an area of several square miles, and contains from eight to ten thousand inhabitants. The streets are eight rods wide, crossing each other at right angles, and running north and south, east and west ; each block contains ten acres, and is divided into eight lots, each ten rods wide by twenty long, affording an acre and one quarter for a building spot and garden to each

family. One of these squares was reserved for public buildings, on which a tabernacle has been erected and completed that will accommodate about 3,000 persons. A temple also is to be reared upon the same, the foundation of which was laid on the 6th of April last. This whole block is fast being enclosed by a high wall, encircling a large public joiners' shop which is to be used in the construction of the temple. With common prosperity and the blessings of heaven in a few years will be seen a large and magnificent temple, with its towers pointing towards heaven, erected upon that lovely and consecrated spot. There are several other public buildings in the city, among which may be mentioned the Social Hall and Council House : in the latter of which the Legislature have as yet held their sessions.

Great attention is being paid to the erection of school-houses, and the education of youth. And it is to be fondly hoped, that the rising generation in Utah will be generally and thoroughly educated in every useful branch of learning and science. A foundation is being laid, broad and deep, to accomplish this most desirable object. It is in contemplation to erect a magnificent University, in which the higher departments of science will be extensively taught : that Utah, being filled with the knowledge of heaven and earth, may be as a great light upon the mountains which shall be seen by the nations afar off, and cause many of them to exclaim, " Come, let us arise, and go up unto the mountains of Zion, unto the house of the God of Jacob, that we also may be taught in His ways and instructed in His paths ; for there are no people like the inhabitants of Zion, full of wisdom, knowledge, and power : their laws are founded in justice, equity, and truth ; and their officers execute righteousness in the land ; peace and salvation are within their borders ; and the Holy One of Israel is their strength for evermore."

The most of the buildings in Utah

are constructed of "adobies" or sun-dried brick which, when properly made, are not only durable but impart beauty to the edifices erected with them, giving them the appearance of stone.

Many good flouring mills are in operation, and also many saw mills. It is the intention of the Saints to establish manufactories of various descriptions, and as much as possible produce within themselves from the raw material, all kinds of useful machinery, cloths, domestics, prints, shawls, hats, leather, pots, kettles, stoves, all kinds of farming utensils, hardware, earthen-ware, tin-ware, chairs, tables, bedsteads, sugar, paper, glass, nails, mechanic tools, and every thing else which will tend to the peace, comfort, welfare, prosperity, and happiness of the territory. Many of these branches of business are already in successful operation; and by proper industry and perseverance, the Saints will not, after a few years, be dependant on foreign nations, or even the States, for the necessities and luxuries of life.

At present goods are purchased in the States, and transported by wagons across the plains at an expense of about \$250 per ton, which, added to the great profits that merchants generally realize by the sale of the same throughout the territory, cause the various articles of merchandize to be exceedingly expensive.

Up to the present time, farmers have found a ready market for all their surplus grain and other productions, through the increased numbers of the Saints which annually pour into the territory, and also through the overland California emigration which, for the most part, pass through Utah and recruit themselves with a fresh supply of provisions. Horses, mules, cattle, and sheep, find ready sale in California. The great facilities presented for raising stock without much expense, will cause that branch of business to be one of the most profitable and lucrative of any in the country.

It is required of all the Saints to give one-tenth of all their property as tithing, which is given into the hands

of the principal Bishop or his agents, to be under the control of the First Presidency of the Church, for the erection of Church buildings and other public works; and also to be applied to whatever object may be considered for the benefit of the Saints. The Saints also are required to give one-tenth of their annual income as tithing for the same purposes as above specified.

Independent of the tithing, another fund has been raised by the voluntary donations of the Saints throughout the world, called, "*The Perpetual Emigrating Fund*." This fund is intended to assist the poor among the Saints in gathering out from all nations. Those whom the agents assist through the medium of this fund, are required to give a written bond or obligation, that they will refund by their labour or otherwise, after they arrive in Utah, the amount which has been expended for their benefit. By this policy, hundreds of the poor are gathered annually, and still the fund in the end is not diminished. It now amounts to upwards of thirty thousand dollars, and will, no doubt, through the liberality of the Saints, shortly be swelled to ten times that sum.

The Saints throughout the United States and British provinces are required to forward, by letter or otherwise, their tithings to me, according to the instructions of the First Presidency, in their letter of appointment to me, published in the first No. of the first volume of the *Seer*. Let all the Saints remember, both rich and poor, that the Lord requires them to give the value of one-tenth part of all they possess. If any Saint possess ten dollars, one dollar of the same is the Lord's; if he possess ten millions of dollars, one million is the Lord's. And let every Saint remember that after he has given one-tenth of all he possesses, he must still continue to give each year one-tenth of his income: whether such income arises from labour, business, increase of stock, or in any other way; one-tenth thereof is the Lord's,

and should be given to him every year. How many of the Saints in our field of labour are delinquents? How many have failed to comply with the word of the Lord in regard to the payment of their tithing? Let them remember also, that those whose names are not found on the tithing books, as having paid up the full amount of their tithing, can in no wise be permitted to enter the holy temple and receive their endowments; those great and holy temple ordinances, instituted from before the foundation of the world, as the only means by which the Saints can be exalted to the fulness of celestial glory, will be withheld from them, until the debt is cancelled: it is a debt which you owe the Lord, and it is for your good to pay it; as for the faithful servants of God, it matters not to them whether you pay your tithing or not; the Church can get along without it: it is only for your own good that you are exhorted to obey the Lord in this thing, knowing that if you fail, you cannot receive the blessing.

All who wish to donate to the "Perpetual Emigrating Fund" can forward their subscriptions to me, and the same will be entered in our books which will, in connexion with the tithing books, be handed over in due time to the Bishop in Zion to be copied into the general Records.

At a Special Conference, held by the Saints in Salt Lake City in August, 1852, about one hundred missionaries were sent out to the various nations of the earth; twenty-five others were sent forth by the General Conference in April last; and doubtless many more have received missions at the Special Conference held in August last; the proceedings of which have not yet reached me.

The Book of Mormon has been translated and published in the Danish, German, Italian, French, and Welsh languages: a translation also is nearly completed in the native tongue of the Sandwich Islands. And instructions have been given to the missionaries to

translate it into every language under heaven as fast as time and circumstances will permit. The revelations and commandments have also been translated into several languages, as well as numerous other publications of the Church. A periodical, devoted to the doctrine of the Saints, has been published for several years in the Welsh language. Elder Stenhouse publishes a monthly periodical in Switzerland in the French language. The *Deseret News*, a semi-monthly Newspaper, is published in Great Salt Lake City, at \$5 per annum in advance. The *Millennial Star* was commenced in England in 1840; it now has a weekly circulation of about eighteen thousand. Besides all these, hundreds of thousands of pamphlets have been widely circulated in the British Isles, in Europe, Asia, Australia, Pacific Islands, and America, elucidating the doctrines of the Saints.

The Statistical Report of the Church of the Saints in the British Islands for the half year ending June 30th, 1853, gives the following total: 53 Conferences, 737 Branches, 40 Seventies, 10 High Priests, 2578 Elders, 1854 Priests, 1416 Teachers, 834 Deacons, 1776 Excommunicated, 274 dead, 1722 Emigrated, 2601 Baptized, 30,690 Total.

In the Society Islands in the Spring of 1852, the Saints numbered between 1500 and 2000; these were scattered over some 20 Islands, and were greatly persecuted by the Roman Catholics and the French authorities; many were severely whipped; large numbers of others closely confined; and others still, threatened with death; their only crime consisted of meeting together for prayer.

At a Conference, held on the 9th of last March on one of the Sandwich Islands, there were represented 18 Missionaries from Utah and about 1200 Saints who dwell on different Islands of the group. From a letter, dated April 26th, 1853, the work is rapidly progressing at Honolulu, as many as 39 having been baptized in one day.

A branch of about 80 newly baptized persons had just been organized.

In a letter from Elder Charles W. Wandell, dated Sidney, March 29th, 1853, we learn that there were upwards of one hundred Saints in Australia. A small company of 29 persons were about to sail for California, on their way to the Salt Lake.

On the 23rd of July last, the French Mission consisted of 4 Conferences, 9 branches, and a total of 337 members, including officers.

The work in Italy, Switzerland, and Germany is slowly, but steadily progressing. In Denmark, Sweden, and Norway, persecution rages: the Saints are whipped, imprisoned, and mobbed for preaching, praying, and baptizing; and yet hundreds are constantly embracing the doctrine. In Asia the work progresses but slowly; but as there have been a number of missionaries lately sent to China, Hindostan, East Indies, and Siam, it is likely that we shall, before many months, obtain good news from them. At Malta many have been baptized and the truth is spreading. Baptisms have commenced at Gibraltar; and at the Cape of Good Hope, some are investigating the fulness of the Gospel.

A large company of Danish Saints have already emigrated to Utah. A few German Saints left Hamburgh the 13th of August, on their way to Salt Lake.

A few are being baptized into the Church in several of the States, and in the British Provinces.

A large colony of the Saints is founded in Southern California under the Presidency of Amasa Lyman and Charles C. Rich, two of the Twelve.

I shall not attempt, in this short epistle, to give one hundredth part of the interesting news which begins to pour in from all nations wherever the Latter-day Saint Missionaries are sent. Surely the Gospel will soon be preached as a witness to all the world preparatory to the coming of our Lord. What are the Saints in the United States doing? Are they asleep? Have their lamps gone out? I marvel at the apparent

drowsiness and lethargy that seem to hang heavily over some of them. But this is not to be wondered at; for many that have had means, have neglected the great command of God to gather with His people; such can no more enjoy the spirit of this work and the approbation of heaven, than the wicked, ungodly sects with whom they are surrounded. God will not give them His Spirit until they manifest a sincere and humble repentance of their disobedience, by gathering; let such beware, lest in an hour they think not, the wrath of God shall fall heavily upon them, and they perish in their sins. God is not to be mocked in this dispensation by those who profess his name. They will go forward in obedience, to every command, or go backward in coldness and apostacy. And Oh, how awful is the condition of them who apostatize from this Church! far better would it have been for them, if they had never been born, for they are to be cursed with the heaviest of all cursings, because they sin against so great light.

Let the presiding Elders of Conferences and Branches in the States and provinces seek diligently to purify their own hearts, and cry mightily to God for his Spirit; after which, let them, hunt up the Saints, and strengthen them that are weak, and minister to them who are ready to perish; inquire into the standing of every officer, and exhort him to perform his duty; let the Teachers and Deacons visit the members often, as instructed in the book of Covenants; and let every Branch meet often to pray, and to hear the preaching of the Word. If any are in transgression, use every means that the Gospel requires to reclaim them; if they will not repent, suffer them not to remain in the Church.

Where there are organized Conferences, let the presiding officer of each Branch report to the President of the Conference in which such Branch is included, the number of officers and members in his Branch; and let the Presi-

dent of the Conference report in writing to our office in Washington the total number of Branches, Officers, and Members in his Conference. And where there is no organized Conference, let the Presidents of Branches, through the States and Provinces, report by letter to us the number of officers and members in their respective Branches, and also the number of scattered members in the vicinity of each, who are not organized into Branches.

Let the Presiding Officers of the Conferences exert themselves to procure subscribers for the *Seer*, and for all the Church publications; let an agent be appointed in each Branch to whom the *Seer*, books, pamphlets, &c., shall be addressed. In this way, it will be unnecessary, in most cases, to send to me the names of subscribers; I can furnish the agent with whatever he may order, and he can furnish the subscribers. But in all cases, if the agent would have his orders attended to, he must forward to me the subscription money *in advance*. By a little exertion, the Saints might obtain many subscribers out of the Church.

For the prosperity of the work, I would suggest that each Branch raise a subscription for the purpose of procuring quantities of the various tracts which we have on hand, and which can be circulated by lending them through their respective neighborhoods, and thus many may be brought to the knowledge of the truth. This plan has been adopted with great success in England, and in other parts of the world. In England tract distributors go round once a week, collecting such tracts as have been formerly left, and leaving others in their stead; in this manner tens of thousands learn the truth, that would otherwise remain ignorant.

Every Elder and Priest should diligently seek to open new doors for preaching, and labour with all patience with the inhabitants, endeavouring to persuade them to repentance; it may be that some few will repent, before

God shall visit the nation, according to that which is decreed against them in the Book of Mormon and other revelations. At any rate, it is necessary that you should faithfully discharge every duty in relation to them, that your garments may be clean in the day of visitation, and that the sins of the people may be upon their own heads.

Brethren of the Priesthood, keep yourselves pure and unspotted before God; and if you know of any man in the Church, who already has a wife, seeking to enter into covenant with any other female, know assuredly that he has transgressed, and unless he repent, let him be cut off from the Church.

If you find any persons advocating the wicked impositions of Gladden Bishop, of Charles B. Thompson in regard to Baneemy, or of Strang, seek in the spirit of meekness to reclaim them, and if they will not repent excommunicate them from the Church, and God will soon show you the wickedness of their hearts.

Have nothing to do with those persons who deal with familiar spirits, under the names of "Mesmerism," "Electro Biology," "Spirit Rappings," "Table Movings," "Writing Mediums," &c.; for they will darken your minds, and bring you to destruction; they are the spirits of darkness let loose upon this generation because of their wickedness; and they will increase more and more upon the earth until the coming of Christ, as the Scriptures predict.

Let all the Saints use every exertion to gather to Utah next season. The time in which the companies of Saints will start on their overland journey across the plains, will be from the 10th of May to the 1st of July. The general place of rendezvous last emigration, was at Keokuk on the West bank of the Mississippi river, about 200 miles above St. Louis. The most of the Saints at a distance go by water to that place, purchasing their wagons in St. Louis, and their teams in Illinois, Missouri, or Iowa. Elder

Horace S. Eldredge, the President of the St. Louis Conference, will give Counsel to all the emigrating Saints who may pass through St. Louis, in regard to all things connected with their outfit for their journey. Brother Eldredge's Post office address is as follows: Post box 333, St. Louis, Missouri; his residence is at 13, Market Street, up stairs.

The Saints should take with them every variety of choice garden seeds; and the seeds of all kinds of good fruit; and also the chesnut, hickorynut, black walnut, butternut, and various other kinds of nuts. Among other things, do not forget the different kinds of the best grass and clover seed. The seeds of the various kinds of useful herbs should be remembered. And finally, every thing in the vegetable department that would be useful for food or medicine, or that would please the eye, the taste, or the smell, or adorn and beautify your habitations, your gardens, or your fields, should be taken along and planted in the soil of Utah.

Supply yourselves plentifully with every variety of useful school books for your children, together with historical and scientific works of every description; but leave novels and fictitious works behind to satisfy the perverted appetites of the children of darkness, whose souls delight in lies and fiction, far above the great truths of heaven.

Let the Elders and officers preach faith, repentance, baptism, and the first principles of the Gospel, and such doctrines as are plain and easy to be understood; and if the people wish to learn the deep mysteries of the kingdom, let them embrace the Gospel and go up unto the mountain of the Lord's house. If they wish to learn the particulars of Celestial Marriage, baptism for the dead, and such like doctrines, refer them to our printed works where they can read these things at their leisure. Remember that you have not time to preach and explain all these things to the people; for God has sent you to preach repen-

tance and the first principles of salvation, and if mankind will not receive these things, the greater things will be of no benefit to them. There may be times when you will have to defend yourselves against the attacks of wicked men upon these points; do, at such times, as wisdom shall direct, and be sure to connect your defence with such plain principles of doctrine as shall be likely to do the people good. Wise servants will follow good and wise counsels, and will preach by the gift and power of the Holy Ghost; but those who give no heed, will preach their own folly both in precept and example.

The attention of the Saints is called to the list of Latter-day Saint publications, furnished in the Catalogue which has been forwarded to them. The Saints should liberally supply themselves and their children with copies of each of these works; for they will be worth more to them than gold, or silver, or the rich treasures of the earth. The Saints frequently transgress through ignorance; and this ignorance arises from a neglect to procure and read the Church publications; such ignorance is inexcusable; and such transgressions will, if not repented of, be punished.

The signs of the times are portentous, and clearly indicate the approaching downfall of the nations, and the overturning of kingdoms, empires, and republics, preparatory to the coming of Christ, and his personal reign on the earth. Every individual, therefore, of the Saints should be awake to perform quickly and in righteousness every duty required of him.

Among other things, there are many of the Saints who give no heed, in the least, to what God has said in a revelation, entitled, "*The Word of Wisdom*;" they treat it with perfect indifference; yea, worse, some even boast of their disobedience to this advice, and almost laugh at those who attempt to obey it. Poor creatures! the day will come when they will mourn and lament, and

that too, when it is too late to retrieve an ill-spent life; when the destroying angel will teach them that every word of God means something, and that none of his sayings can be neglected with impunity. There must be a great reformation among all the Saints in regard to this thing, as well as in many others, before they can expect to enjoy many of the great blessings of the last days.

There are others, who call themselves Saints, who neither pray in their families nor in secret, but are as cold as the northern blast, in regard to their duties towards God, towards their families, and towards the Church. Such had far better be out of the Church than in it; for God will spue them out of his mouth, as corrupt fruit which has lost its flavor.

There are others, whose names are enrolled among the Saints, who think more of their property than they do of salvation. Such say in their hearts, "we will wait a while before we gather up to Utah; it may be that the Saints will be driven again, and we shall lose our property, if we go. We can tell better how things will be in a few years to come, and if we think our property will be safe, we will venture up." Woe unto such, for unless they speedily repent, they shall perish and their property with them. Such covetous hypocrites are not worthy of the kingdom of God, or any of its blessings, but they will go down to hell to keep company with the rich man, instead of being gathered into Abraham's bosom with poor Lazarus. The Saints must learn one lesson, namely, that all who desire to enter the kingdom of God

must be willing to sacrifice all things for the sake thereof; and he that is not willing to do this will surely fail, and his hopes will wither away, and perish.

Finally, dear brethren, let me exhort you, with all the earnestness of an humble servant of God, who is deeply interested for your salvation, to refrain from every evil—to be examples of righteousness before Saints and sinners. Read the Book of Mormon, and the revelations and prophecies given through the Prophet Joseph, and obey the same. Give the most earnest heed to the counsels of the First Presidency—to the Twelve, and to all the faithful authorities of the Church. Use every exertion to flee out from the corruptions of the Gentiles, and to obtain for yourselves an everlasting inheritance among the people of God; for the day of the wicked is far spent—their sun will soon go down in the midst of clouds and thick darkness—a long and dreary night awaits them: but upon such as fear the Lord, and keep His commandments, the sun of righteousness will arise, and their day will be glorious; for their sun shall no more go down; and God will be unto them an everlasting light, which shall shine for evermore.

With the most earnest desire for your salvation, both temporally and spiritually, I subscribe myself your most humble servant in the kingdom of God,

ORSON PRATT.

Washington, D. C.,

October 1st, 1853.

CELESTIAL MARRIAGE.

(Continued from page 160.)

Notwithstanding the Queen is numbered among the "honourable Wives" of the Son of God, yet she is called upon to *Worship Him as her Lord*. If her husband were a mere man, she would not be exhorted to Worship him; this, therefore, is another evidence that

He was truly, as Paul says, the Son of God.

Inasmuch as the Messiah was to have a "plurality of Wives," will they not all be Queens? Yes: but there will be an order among them. One seems to be chosen to stand at his

right hand : perhaps she may have merited that high station by her righteous acts, or by the position she had previously occupied. It seems that she was one of the daughters of a king: for in the same Psalm it says, "The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needle work : the virgins her companions that follow her shall be brought unto Thee. With gladness and rejoicing shall they be brought : they shall enter into the King's palace." (Verses 13, 15.) It must be recollected that "*kings' daughters were among Thine honourable Wives.*" The kings here spoken of were no doubt those who, through obedience to the Gospel, became kings and priests for ever ; for we cannot suppose that Christ would marry the daughters of the kings of this world, who only reign under the pretended name of kings for this short life : such are not worthy to be called kings. Some of the daughters of those kings who are to reign on the earth for ever and ever, and who are in reality kings, will be among His "honourable wives," one being chosen to stand as Queen at His right hand and worship Him, unto whom is made the following promise : "Instead of thy fathers shall be thy children, whom thou mayest make Princes in all the earth. I will make thy name to be remembered in all generations : therefore shall the people praise thee for ever and ever." (Verses 16, 17.)

We are not informed at what time Jesus was to be married to this king's daughter, or to any of the rest of His wives. But, from what John the Baptist says, He may have been married to some of them previous to that Prophet's martyrdom ; the passage is as follows : "*He that hath the Bride is the Bridegroom ;* but the friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice : this my joy therefore is fulfilled. He must increase, but I must decrease." (John iii.

29, 30.) And again, "Jesus said unto them, Can the children of the bride-chamber mourn, as long as the Bridegroom is with them ? but the days will come, when the Bridegroom shall be taken from them, and then shall they fast." (Matthew ix. 15.) John represents Jesus as already in the possession of the Bride ; while the Saviour confirms what John says, by calling Himself "*the Bridegroom,*" and the disciples "*the children of the Bride-chamber,*" but who the Bride was, neither of them informs us. Whether Jesus had married any of His wives at that time or not, it is very evident that there will be a marriage of the Son of God at the time of His second coming : for Jesus said, "The kingdom of Heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding, and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold ! I have prepared my dinner : my oxen and fatlings are killed, and all things are ready : come unto the marriage. But they made light of it, and went their ways : one to his farm, another to his merchandize ; and the remnant took his servants, and entreated them spitefully and slew them. But when the king heard thereof, he was wroth ; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye, therefore, into the highways, and as many as ye shall find bid them to the marriage. So those servants went out into the highways, and gathered together all, as many as they found, both bad and good : and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment : and he saith unto him, Friend, how camest thou in hither not having a wedding garment ? And he was speechless. Then said

the king to his servants, Bind him hand and foot, and take him away and cast him into outer darkness; there shall be weeping and gnashing of teeth: for many are called, but few are chosen." (Matthew xxii. 3, 14.) All will admit that the king's son, here spoken of, is Jesus Christ, and that the last servants who are sent forth have a commission to gather together from the highways and hedges, both bad and good; and that by this gathering, "*the wedding was furnished with guests.*" The Bridegroom, the servants, and the guests are all mentioned: but the parable does not inform us who the Bride is. John the Revelator describes the greatness, the glory, and the magnificence of this marriage celebration. He says, "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God Omnipotent reigneth. Let us be glad, and rejoice, and give honour to Him: for the Marriage of the Lamb is come, and His Wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of Saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." (Rev. xix. 6, 9.) That the wife was to be a very good and holy woman, is very clearly indicated by her being clothed with "*the righteousness of the saints,*" compared to fine linen, clean and white. Her raiment is more fully described in the Psalm already quoted, being composed of fine needle work of wrought gold, while many virgins were to be her attendants.

That the Bride will continue to be the Wife of the Son of God in eternity, as well as time, is most clearly revealed in the twenty-first chapter of the Revelations, where St. John beheld the New Earth, and the angel said unto him, "Come hither, I will shew thee the Bride, the Lamb's Wife;"

and he was carried in the spirit to a great and high mountain, and saw a great city, called the holy Jerusalem, descending from the heavens upon the New Earth. This city contained the throne of God and the Lamb, and was inhabited by a great nation of kings who were to "*reign for ever and ever,*" being Gods, as is evident from the name of God being written on each of their foreheads. The inscription upon their foreheads was not intended as a mere sham or mockery, but was in reality the name given to each, that all the inhabitants of eternity, when they saw GOD conspicuously inscribed upon all their foreheads, might know most assuredly that each one was a God, as the written title or name expressly declared. The grandeur and glory of this city are still further described: the city and the streets thereof were of pure gold, clear as glass, while the walls and the gates were of the most precious stones; and the glory of God enlightened the city, so that they had no need of the light of the sun or moon. This light was so great that all the nations that were saved, that dwelt upon all the face of the New Earth, walked in the light of it. There was no night there, but the whole Earth was clothed in one eternal day. It was in the midst of this city that the King of kings and Lord of lords sat upon His throne, while upon His "right hand did stand the Queen," arrayed in the most costly apparel. In order that John might see the glory of God, the glory of His kingdom, and the glory of His Bride, it was necessary to show him the Palace, the place of the Throne, and the city in which the Bride resided. It is expressly said, concerning this Queen, that her name should be remembered in all generations, and that the people should praise her for ever and ever. (Psalm xlv, 17.) As John saw in vision the Bride, the Lamb's Wife, more than a thousand years after her marriage—after she and all the rest of the inhabitants of the earth had been raised from the dead,

and become immortal—it is quite certain that she was in reality a Wife after the resurrection as well as before, and that she will be the Lamb's Wife forever and ever; and in that capacity she will, as the Psalmist has said, be respected and praised by all the people for ever and ever.

That the marriage will be celebrated at the second coming of the Messiah, is also clearly expressed in the parable of the ten Virgins: for Jesus said, "Then shall the kingdom of heaven be likened unto ten Virgins, which took their lamps, and went forth to meet the Bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the Bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the Bridegroom cometh, go ye out to meet him. Then all those Virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the Bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other Virgins, saying, Lord, Lord, open to us. But He answered and said, Verily I say unto you, I know you not. Watch, therefore, for you know neither the day nor the hour wherein the Son of Man cometh." (Matthew xxv, 1—13.) This parable, like that of the marriage of the King's son, which we have already quoted, plainly shows that there will be a gathering out from among the nations—a going forth to meet the Bridegroom; but among those who gather, there will be some without a wedding garment—without oil in their lamps. But the five wise Virgins who are ready, will go in with the

Bridegroom to the marriage, and the door will be shut. And here let us ask the following questions: Are these five wise Virgins to be married unto the Bridegroom, or are they only the invited guests? And if they are guests, who constitutes the Bride? In the parable of the marriage of the King's son, it is said, "And the wedding was furnished with *guests*;" the guests being those who received the invitation of the servants, and gathered together. If the five wise virgins constitute the guests, then the Bride must be some wise, holy virgin, chosen to be the royal consort or Queen. On the other hand, if the five wise virgins represent all the Saints, both male and female, and if they all constitute the Bride, then where will the guests come from, or who will they be? Again, if the five virgins are actually virgins or females who are to be married to the Bridegroom, then all the rest of the Saints would constitute the guests. Are not these five wise virgins the "honorable Wives" which the Psalmist represents the Son of God as having taken from among King's daughters?

From the passage in the forty-fifth Psalm, it will be seen that the great Messiah, who was the founder of the Christian religion, was a Polygamist, as well as the Patriarch Jacob and the Prophet David, from whom he descended according to the flesh. Paul says, concerning Jesus, "Verily he took not on him the nature of angels, but he took on him the seed of Abraham." (Heb. ii, 16.) Abraham, the Polygamist, being a friend of God, the Messiah chose to take upon himself his seed; and by marrying many honorable wives himself, show to all future generations that he approbated the plurality of Wives under the Christian dispensation, as well as under the dispensations in which His Polygamist ancestors lived.

We have now clearly shown that God the Father had a plurality of wives, one or more being in eternity, by whom He begat our spirits as well as

the Spirit of Jesus His First Born, and another being upon the earth by whom He begat the tabernacle of Jesus, as His only begotten in this world. We have also proved most clearly that the Son followed the example of his Father, and became the great Bridegroom to whom kings' daughters and many honourable wives were to be married. We have also proved that both God the Father and our Lord Jesus Christ inherit their wives in eternity as well as in time; and that God the Father has already begotten many thousand millions of sons and daughters, and sent them into this world to take tabernacles; and that God the Son has the promise that "of the increase of His government there shall be no end;" it being expressly declared that the children of one of His Queens should be made Princes in all the earth. (See Psalm xlv. 16.)

Jesus says "there shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the kingdom of God, and you yourselves thrust out." (Luke xiii. 28.) There are many in this generation so pious that they would consider themselves greatly disgraced to be obliged to associate with a man having a plurality of wives; would it not be well for such to desire a place separate from the kingdom of God, that they may not be contaminated with the society of these old Polygamists? And then it would be so shocking to the modesty of the very pious ladies of Christendom to see Abraham and his wives, Jacob and his wives, Jesus and his honorable wives, all eating occasionally at the same table, and visiting one another, and conversing about their numerous children and their kingdoms. Oh, ye delicate ladies of Christendom, how can you endure such a scene as this? Oh, what will you do, when you behold on the very gates of the holy Jerusalem the names of the Twelve sons of the four wives of the Polygamist Jacob? If you do not want your morals corrupted, and your delicate ears shocked, and your pious modesty put to the blush by the society of polygamists and their wives, do not venture near the holy Jerusalem, nor come near the New Earth; for Polygamists will be honored there, and will be among the chief rulers in that Kingdom.

Peter says, "Likewise ye wives be in subjection to your own husbands, * * *

* * * even as Sarah obeyed Abraham, calling him Lord: whose daughters ye are, as long as ye do well." (1 Peter iii. 1, 6.) The females in the first age of

Christianity considered it a great honor to become the daughters of Abraham, but now they have become so righteous that they think it a disgrace to be found in the society of a Polygamist; and no doubt they would think their characters ruined for ever, if any one should be so immodest as to call them the daughters of the Polygamist Abraham. But we will tell them how to avoid this deep disgrace; they can cease to do well; for Peter says that it is only on this condition that they become the daughters of Abraham. It will be necessary for you to reject Christianity and not obey the Gospel; for in so doing you might very much endanger your reputation by becoming the daughters of that noted Polygamist. To become the daughters of a Polygamist, by voluntarily embracing Christianity, would be at once sanctioning father Abraham's deeds. Only think how awfully shocking it would be, to have your neighbours point the finger of scorn at you, and say, "There goes a daughter of Abraham—she has been adopted into the family of that old Polygamist—she must be a very immodest woman to want to get into his family, among his wives and concubines—who would have ever thought that she would have embraced the faith of Abraham, and thus consent to be adopted as one of his daughters, when she very well knew his character! Oh, what a disgrace! I wonder if she will not want to go and sit down with her adopted father and with all his wives in the kingdom of God. I dare say she will; for there is no telling how far Christianity will lead them, when they get so far gone as to be adopted into Abraham's family. The doctrine that she has embraced tells her that many shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of God. O how shameful! I wonder why the law don't put a stop to Christianity, when it produces such an immoral influence as to cause so many not only to be adopted into these disgraceful families, but to pretend that such characters are going to be in the kingdom of God, and that all their adopted children will go there too. She not only disgraces herself by coming into such a family, but according to her doctrine she will have to associate with beggars, for her book says, that the angels laid hold of a poor beggar named Lazarus, and carried him off to Abraham's bosom. Oh what a family!

Polygamists and beggars all together! And that poor silly woman is one of his daughters, and expects when she dies to be carried to his bosom also. I wonder if there will not be some great gulf, or some other barrier, to keep such disgraceful characters from intruding upon the society and corrupting the morals of the good, pious people who die in the nineteenth century! I wonder if the angels will have the impudence to drag us away as soon as we die to the bosom of such a noted Polygamist as Abraham!" If you do not want to suffer such deep disgrace, you must keep out of Abraham's family, by neglecting the Gospel; and when you die, the angels will not trouble you with his society, but there will be a great gulf intervening between you and his family, over which there will be no passage.

Inasmuch as the Saints in Utah consider it moral, virtuous, and scriptural to practise the plurality system, they should seek by every means to eradicate, not only from their own minds, but from the minds of their children, every erroneous, improper prejudice which they have formerly imbibed, by their associations with the nations of modern Christendom. Parents who have daughters should seek to instil into their minds that it is just as honorable for them to be united in marriage to a good man who is already a husband, as to one that is single. They should be taught to reject the society and proposals for marriage of all wicked men, whether single or not. A father should be impartial to all his children, and cultivate the same love for them all; while each wife should instil into the minds of her own children the necessity of loving the children of each of the others, as brothers and sisters. Each wife should not only care for the welfare of her husband and her own children, but should also seek the happiness of each of his other wives and children. And likewise, the children of each wife should not only respect, honor, and love their own mother, but also the mothers of all their brothers and sisters. By observing these precepts, peace and tranquillity will reign throughout every department of the family, and the spirit of God will flow freely from heart to heart.

Nothing is so much to be desired in families as peace, love, and union: they are essential to happiness here and hereafter. And, in order to promote these desirable objects, we would recommend the observance of the following rules.

Rule 1st.—Let that man who intends to become a husband, seek first the kingdom of God and its righteousness, and learn to govern himself, according to the law of God: for he that cannot govern himself cannot govern others: let him dedicate his property, his talents, his time, and even his life to the service of God, holding all things at His disposal, to do with the same, according as He shall direct through the counsel that He has ordained.

Rule 2nd.—Let him next seek for wisdom to direct him in the choice of his wives. Let him seek for those whose qualifications will render him and themselves happy. Let him look not wholly at the beauty of the countenance, or the splendor of the apparel, or the great fortune, or the artful smiles, or the affected modesty of females; for all these, without the genuine virtues, are like the dew-drops which glitter for a moment in the sun, and dazzle the eye, but soon vanish away. But let him look for kind and amiable dispositions; for unaffected modesty; for industrious habits; for sterling virtue; for honesty, integrity, and truthfulness; for cleanliness in persons, in apparel, in cooking, and in every kind of domestic labor; for cheerfulness, patience, and stability of character; and above all, for genuine religion to control and govern their every thought and deed. When he has found those possessing these qualifications, let him seek to obtain them lawfully through the counsel of him who holds the keys of the everlasting priesthood, that they may be married to him by the authority of Heaven, and thus be secured to him, for time and for all eternity.

Rule 3rd.—When a man has obtained his wives, let him not suppose that they are already perfect in all things; for this cannot be expected in those who are young and inexperienced in the cares and vicissitudes of a married life. They, as weaker vessels, are given to him as the stronger, to nourish, cherish, and protect; to be their head, their patriarch, and their saviour; to teach, instruct, counsel, and perfect them in all things relating to family government, and the welfare and happiness of themselves and their children. Therefore, let him realize the weighty responsibility now placed upon him, as the head of a family; and also let him study diligently the disposition of his wives, that he may know how to instruct them in wisdom for their good.

Rule 4th.—Betray not the confidence of your wives. There are many ideas in

an affectionate, confiding wife which she would wish to communicate to her husband, and yet she would be very unwilling to have them communicated to others. Keep each of your wives' secrets from all the others, and from any one else, unless in cases where good will result by doing otherwise.

Rule 5th.—Speak not of the faults of your wives to others; for in so doing you speak against yourself. If you speak to one of your wives of the imperfections of the others who may be absent, you not only injure them in her estimation, but she will expect that you will speak against her under like circumstances: this is calculated to weaken their confidence in you, and sow division in a family. Tell each one of her faults in private in a spirit of kindness and love, and she will most probably respect you for it, and endeavor to do better for the future; and thus the others will not, because of your reproof, take occasion to speak reproachfully of her. There may be circumstances, when reproof, given in the presence of the others, will produce a salutary influence upon all. Wisdom is profitable to direct, and should be sought for earnestly by those who have the responsibility of families.

Rule 6th.—Avoid anger, and a fretful, peevish disposition in your family. A hasty spirit, accompanied with harsh words, will most generally beget its own likeness, or, at least, it will, eventually, sour the feelings of your wives and children, and greatly weaken their affections for you. You should remember that harsh expressions against one of your wives used in the hearing of the others, will more deeply wound her feelings than if she alone heard them. Reproofs that are timely and otherwise good, may lose their good effect by being administered in a wrong spirit, indeed, they will most probably increase the evils which they were intended to remedy. Do not find fault with every trifling error that you may see; for this will discourage your family, and they will begin to think that it is impossible to please you; and, after a while, become indifferent as to whether they please you or not. How unhappy and extremely wretched is that family where nothing pleases—where scolding has become almost as natural as breathing.

Rule 7th.—Use impartiality in your family as far as circumstances will allow; and let your kindness and love abound towards them all. Use your own judgment,

as the head of the family, in regard to your duties in relation to them, and be not swayed from that which is right, by your own feelings, nor by the feelings of others.

Rule 8th.—Suffer not your judgment to be biased against any one of your wives, by the accusations of the others, unless you have good grounds to believe that those accusations are just. Decide not hastily upon partial evidence, but weigh well all things, that your mind may not become unjustly prejudiced. When one of your wives complains of the imperfections of the others, and endeavors to set your mind against them, teach her that all have imperfections, and of the necessity of bearing one with another in patience, and of praying one for another.

Rule 9th.—Call your wives and children together frequently, and instruct them in their duties towards God, towards yourself, and towards one another. Pray with them, and for them often; and teach them to pray much, that the Holy Spirit may dwell in their midst, without which it is impossible to maintain that union, love, and oneness which are so necessary to happiness and salvation.

Rule 10th.—Remember, that notwithstanding written rules will be of service in teaching you your duties, as the head of a family, yet without the Holy Ghost to teach and instruct you, it is impossible for you to govern a family in righteousness; therefore, seek after the Holy Ghost, and He shall teach you all things, and sanctify you and your family, and make you one, that you may be perfected in Him, and He in you, and eventually be exalted on high to dwell with God, where your joy will be full forever.

Rule 11th.—Let no woman unite herself in marriage with any man, unless she has fully resolved to submit herself wholly to his counsel, and to let him govern as the head. It is far better for her not to be united with him in the sacred bonds of eternal union, than to rebel against the divine order of family government, instituted for a higher salvation; for if she altogether turn therefrom, she will receive a greater condemnation.

Rule 12th.—Never seek to prejudice the mind of your husband against any of his other wives, for the purpose of exalting yourself in his estimation, lest the evil which you unjustly try to bring upon them, fall with double weight upon your own head. Strive to rise in favor and influence with your husband by your own merits,

and not by magnifying the faults of others.

Rule 13th.—Seek to be a peacemaker in the family with whom you are associated. If you see the least appearance of division arising, use your utmost efforts to restore union and soothe the feelings of all. Soft and gentle words, spoken in season, will allay contention and strife; while a hasty spirit and harsh language add fuel to the fire already kindled, which will rage with increasing violence.

Rule 14th.—Speak not evil of your husband unto any of the rest of the family for the purpose of prejudicing their minds against him; for if he be informed thereof, it will injure you in his estimation. Neither speak evil of any members of the family; for this will destroy their confidence in you. Avoid all hypocrisy; for if you pretend to love your husband and to honor and respect his wives, when present, but speak disrespectfully of them when absent, you will be looked upon as a hypocrite, as a tattler, and as a mischief-making woman, and be shunned as being more dangerous than an open enemy. And what is still more detestable, is to tattle out of the family, and endeavor to create enemies against those with whom you are connected. Such persons should not only be considered hypocrites, but traitors, and their conduct should be despised by every lover of righteousness. Remember also, that there are more ways than one to tattle; it is not always the case that those persons who are the boldest in their accusations, are the most dangerous slanderers; but such as hypocritically pretend that they do not wish to injure their friends, and at the same time, very piously insinuate in dark indirect sayings, something that is calculated to leave a very unfavorable prejudice against them. Shun such a spirit as you would the very gates of hell.

Rule 15th.—If you see any of your husband's wives sick or in trouble, use every effort to relieve them, and to administer kindness and consolations, re-

membering that you, yourself, under the same circumstances, would be thankful for their assistance. Endeavor to share each other's burdens, according to the health, ability, and strength which God has given you. Do not be afraid that you will do more than your share of the domestic labor, or that you will be more kind to them than they are to you.

Rule 16th.—Let each mother correct her own children, and see that they do not dispute and quarrel with each other, nor with any others; let her not correct the children of the others without liberty so to do, lest it give offence. The husband should see that each mother maintains a wise and proper discipline over her children, especially in their younger years; and it is his duty to see that all of his children are obedient to himself and to their respective mothers. And it is also his duty to see that the children of one wife are not allowed to quarrel and abuse those of the others, neither to be disrespectful or impudent to any branch of his family.

Rule 17th.—It is the duty of parents to instruct their children, according to their capacities, in every principle of the gospel, as revealed in the Book of Mormon and in the revelations which God has given, that they may grow up in righteousness, and in the fear of the Lord, and have faith in Him. Suffer no wickedness to have place among them, but teach them the right way, and see that they walk therein. And let the husband, and his wives, and all of his children that have come to the years of understanding, often bow before the Lord around the family altar, and pray vocally and unitedly for whatever blessings they stand in need of, remembering that where there are union and peace, there will also be faith, and hope, and the love of God, and every good work, and a multiplicity of blessings, imparting health and comfort to the body, and joy and life to the soul.

(To be concluded in our next.)

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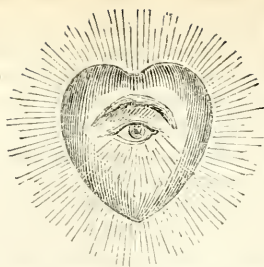
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SEER.

ALL YE INHABITANTS OF THE WORLD, AND DWELLERS ON THE EARTH, SEE YE, WHEN HE
LIFTETH UP AN ENSIGN ON THE MOUNTAINS.—*Isaiah* lviii, 3.

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CHRISTIAN POLYGAMY IN THE SIXTEENTH CENTURY.

Among the distinguished Christian Reformers and celebrated Divines of the sixteenth century, may be mentioned the names of Luther, Melancthon, Bucer, and Melanther. These wonderful men distinguished themselves in their persevering, bold, and fearless opposition to the corrupt powers of Catholicism. Although not called and ordained of God with the authority of Apostles and Prophets to restore the Church of God to the earth, yet they were reformers; and with a noble energy and perseverance, exposed, in a degree, the superstitions and wickedness of the Romish Church; they protested against their blasphemous doctrines and pretensions; they revolted from the jurisdiction and tyrannical power of the Romish Priesthood; they weakened its corrupting influence among the nations: they laid the foundation of more liberal principles, opened the way for the nations to burst the bonds of religious despotism; and planted theseeds of civil and religious liberty which have continued to grow and spread until millions now bask under the extended branches. It was for these great and noble purposes that God moved upon the hearts of these men to boldly protest against a power that had become tyrannical and formidable to an alarming degree: it was to restore, in

some small degree, that freedom and independence of mind, so necessary to the improvement and happiness of man; it was to open a door for advancement in the sciences and arts without being trammelled with the bigoted opposition of priestcraft. Though they were raised up to accomplish these great and desirable purposes, yet they could not restore the Church of God to the earth; for this was not their calling. They were called to lay the foundation of a reformation which should eventually terminate in the establishment of Governments favorable to liberty of conscience, that when the Church should be restored, men might be free to embrace its principles. They and their successors who have followed in their steps, were called as fore-runners to prepare the way before the Church when it should once more have place on the earth.

These celebrated Reformers advocated Christianity so far as they understood its principles. Many Romish superstitions which had been palmed upon the world for Christianity, were abolished: many Christian institutions which had been abolished by the Romish Priesthood, were, in a measure, restored, at least in form; among which may be mentioned Polygamy. The Romanists had not only forbidden mar-

riage to their priests, but had abolished the Divine institution of Polygamy which was practised in early ages when pure Christianity was on the earth.

While Polygamy flourished in the Christian Church, the Roman nation were in favour of Monogamy or the one wife system, and established laws, prohibiting a plurality of wives among their citizens. The Christian Church in that nation were obliged to relinquish the Divine institution of Polygamy, and submit to the Roman laws, under heavy penalties. At length, through priestcraft and tradition the Church was made to believe that the Monogamy, established by the Roman civil law, was actually a part of Christianity. This delusion, concocted at the head quarters of the so-called Christian Church, gradually extended itself to the surrounding nations, and other branches of the Christian Church adopted it, and relinquished the Polygamic system. The one wife system did not originate in the Christian Church, but was adopted from the practice of the Roman nation, by the Romish Priesthood, and by them palmed upon the nations as originating in Christianity. "Julius Cæsar attempted to have a law passed in favour of Polygamy, but could not effect it." The Romans were too much opposed to the practices of Jews and Christians to permit this Divine institution to have free tolerance. And the Romish Church followed in the footsteps of their nation, and were unwilling to have this Christian and Jewish practice continued within their ecclesiastical code. Many centuries passed away, during which the common people were not permitted to read the manuscript copies of the Bible for themselves, and they were traditioned by their priests to believe that Monogamy was a Christian institution, and that Polygamy was forbidden. This delusive tradition was riveted more and more firmly upon the minds of the people by the practices and teaching of each succeeding generation of Christendom, until even whole na-

tions in the western world were influenced to make laws prohibiting Polygamy, as something which tradition had taught them was unchristian.

While the world was thus overwhelmed in darkness, following the false traditions and superstitions of the Papists, the great Reformers, Martin Luther, Philip Melancthon, Martin Bucer, Denis Melanther, and numerous other German Divines, introduced a wonderful reformation in many things; among which they re-established the right of their priests to marry; and again permitted the Divine institution of Polygamy to exist in the Church.

Philip, Landgrave of Hesse, one of the principal Lords and Princes of Germany, wrote to the great Reformer, Martin Luther, and to the principal heads of the reformation, anxiously imploring them to grant unto him the privilege of marrying a second wife, while the first wife, his Princess, was yet living. Many arguments were urged by the Landgrave, showing that the practice was in accordance with the Bible, and not prohibited under the Christian dispensation. Upon the reception of this information, Luther, who had from the beginning of the reformation favored Polygamy, met in council with the principal Christian Divines to consult upon the propriety of granting the request of Lord Philip; after considering upon the subject, they addressed to him a lengthy letter, granting him his request; at the same time earnestly exhorting him to live a virtuous and upright life. The letter commences as follows:—

"To the most serene Prince and Lord Philip, Landgrave of Hesse, Count of Catzenlembogen, of Diets, of Ziegenhain, and Nidda, our gracious Lord, we wish above all things the Grace of God through Christ :

"I. We have been informed by Bucer, and in the instruction which your Highness gave him, have read the trouble of mind and the uneasiness

of conscience your Highness is under at this present; and although it seemed to us very difficult so speedily to answer the doubts proposed; nevertheless we should not permit the said Bucer, who was urgent for his return to your Highness to go away without an answer in writing."

Then follows a lengthy exhortation to the Prince to live a life of virtue as a remedy to promote his health; for, say they,

"If your Highness, after marrying a second wife, were not to forsake those licentious disorders, the remedy proposed would be to no purpose."

In the twenty-first paragraph, they counsel the Landgrave to keep his second marriage a secret from the public at large, and that only a few trusty persons should be present at the celebration. This counsel is as follows:—

"XXI. But after all, if your Highness is fully resolved to marry a second wife, we judge it ought to be done secretly, as we have said with respect to the dispensation demanded on the same account, that is, that none but the person you shall wed, and a few trusty persons, know of the matter, and they, too, obliged to secrecy under the seal of confession. Hence no contradiction nor scandal of moment need be apprehended; for it is no extraordinary thing for Princes to keep concubines; and though the vulgar should be scandalized thereat, the more intelligent would doubt of the truth, and prudent persons would approve of this moderate kind of life, preferable to adultery, and other brutal actions. There is no need of being much concerned for what men will say, provided all goes right with conscience. So far do we approve it, and in those circumstances only by us specified; for the Gospel hath neither recalled nor forbid what was permitted in the law of Moses with respect to marriage. Jesus Christ has not changed the external economy, but added justice only, and life everlasting for reward. He teaches the true way of

obeying God, and endeavors to repair the corruption of nature.

"Your Highness hath therefore, in this writing, not only the approbation of us all, in case of necessity, concerning what you desire, but also the reflections we have made thereupon; we beseech you to weigh them, as becoming a virtuous, wise, and Christian Prince. We also beg of God to direct all for his glory and your Highness's salvation."

The letter closes with these words:

"May God preserve your Highness. We are most ready to serve your Highness. Given at Wittemberg the Wednesday after the feast of Saint Nicholas, 1539.

"Your Highness's most humble, and most obedient subjects and servants,

MARTIN LUTHER,
PHILIP MELANCTHON,
MARTIN BUCER,
ANTONY CORVIN,
ADAM,
JOHN LEYINGUE,
JUSTUS WINTFERTE,
DENNIS MELANTHER."

This letter is in Melancthon's own hand-writing, as the following testimony clearly shows:

"I George Nuspicher, Notary Imperial, bear testimony by this present act, written and signed with my own hand, that I have transcribed this present copy from the true original, which is in Melancthon's own hand-writing, and hath been faithfully preserved to this present time, at the request of the most serene Prince of Hesse; and have examined, with the greatest exactness, every line and every word, and collated them with the same original; and have found them conformable thereunto, not only in the things themselves, but also in the signs manual, and have delivered the present copy in five leaves of good paper, whereof I bear witness.

GEORGE NUSPICHER,
Notary."

Having given extracts from the let-

ter written by this Council of Protestant Christian Divines, permitting and approbating Polygamy in their Church, we will next give the Marriage Contract into which the Landgrave and his second spouse entered, and also the oath of Marriage administered to them by the Reverend Dennis Melanther, preacher to his Highness.

“The Marriage Contract of Philip, Landgrave of Hesse, with Margaret de Saal.

“In the name of God, Amen.

“Be it known to all those, as well in general as in particular, who shall see, hear, or read this public instrument, that in the year 1540, on Wednesday, the fourth day of the month of March, at two o'clock or thereabouts in the afternoon, the thirteenth year of the Indiction, and the twenty-first of the reign of the most puissant and most victorious Emperor Charles VI., our most gracious Lord; the most serene Prince and Lord, Philip, Landgrave of Hesse, Count of Catzenlembogen, of Dietz, of Ziegenhain, and Nidda, with some of his Highness's Counsellors, on one side, and the good and virtuous Lady Margaret de Saal, with some of her relatives, on the other side, have appeared before me, Notary and witness underwritten, in the city of Rotenburg, in the castle of the same city, with the design and will publicly to unite themselves by marriage; and accordingly my most gracious Lord and Prince Philip the Landgrave hath ordered this to be proposed by the Reverend Denis Melander, preacher to his Highness, much to the sense as follows: ‘Whereas the eye of God searches all things, and but little escapes the knowledge of men, his Highness declares that his will is to wed the said Lady Margaret de Saal, although the Princess his wife be still living, and that this action may not be imputed to inconstancy or curiosity: to avoid scandal and maintain the honor of the said Lady, and the reputation of her kindred, his Highness makes oath here

before God, and upon his soul and conscience, that he takes her to wife through no levity, nor curiosity, nor from any contempt of law, or superiors; but that he is obliged to it by such important, such inevitable necessities of body and conscience, that it is impossible for him to save either body or soul, without adding another wife to his first. All which his Highness hath laid before many learned, devout, prudent, and Christian preachers, and consulted them upon it. And these great men, after examining the motives represented to them, have advised his Highness to put his soul and conscience at ease by this double marriage. And the same cause and the same necessity have obliged the most serene Princess Christina, Duchess of Saxony, his Highness's first lawful wife, out of her great prudence and sincere devotion, for which she is so much to be commended, freely to consent and admit of a partner, to the end, that the soul and body of her most dear spouse may run no further risk, and the glory of God may be increased, as the deed written with the Princess's own hand sufficiently testifies. And lest occasion of scandal be taken from its not being the custom to have two wives, although this be Christian and lawful in the present case, his Highness will not solemnize these nuptials in the ordinary way, that is, publicly before many people, and with the wonted ceremonies, with the said Margaret de Saal; but both the one and the other will join themselves in wedlock, privately and without noise, in presence only of the witnesses underwritten.’ After Melander had finished his discourse, the said Philip and the said Margaret accepted of each other for husband and wife, and promised mutual fidelity in the name of God. The said Prince hath required of me, Notary underwritten, to draw him one or more collated copies of this contract, and hath also promised on the word and faith of a Prince, to me a public person, to observe it inviolably, always and without alteration, in pre-

sence of the Rev. and most learned masters, Philip Melancthon, Martin Bucer, Denis Melander ; and likewise in the presence of the illustrious and valiant Eberhard de Than, counsellor of his electoral Highness of Saxony. Herman de Malsberg, Herman de Hundelshausen, the Lord John Fegg of the Chancery, Rodulph Schenck ; and also in the presence of the most honorable and most virtuous Lady Anne, of the family of Miltiz, widow of the late John de Saal, and mother of the Spouse, all in quality of requisite witnesses for the validity of the present act.

"And I, Balthasar Rand, of Fuld, notary public imperial, who was present at the discourse, instruction, marriage, espousals, and union aforesaid, with the said witnesses, and have heard and seen all that passed, have written and subscribed the present contract, being requested so to do ; and set to it the usual seal for a testimonial of the truth thereof.

BALTHASAR RAND."

These extracts have been taken from the 1st volume of a work entitled, "History of the Variations of the Protestant Churches," by James Benign Bossuet. They have also been extensively published in other works.

These celebrated Protestant Divines and great Christian Reformers of the sixteenth century, have thus most clearly decided that "*the Gospel hath neither recalled nor forbid what was permitted in the law of Moses with respect to Marriage.*" And in accordance with these sentiments, they most freely declare to the Landgrave that "*Your Highness hath therefore, in this writing,*" "*the approbation of us all concerning what you desire.*" And "*The Reverend Denis Melander, preacher to his Highness,*" administered the oath of marriage and solemnized the nuptial ceremony in the name of God, declaring that "*to have two wives*" was both "*Christian and lawful* ;" while, like Sarah, Leah, and Ra-

chel—Abraham's and Jacob's wives, "*the most serene Princess Christina, Duchess of Saxony, his Highness's first lawful wife,*" freely consented and admitted "*of a partner,*" "*as the deed written with the Princess's own hand sufficiently testifies.*"

These Reverend preachers did not come to a hasty conclusion that Polygamy was approbated by the Gospel ; for Luther, "in a sermon which he delivered at Wittemberg, for the reformation of Marriage," in speaking of wives, says :—

"If they are stubborn, it is fitting their husbands should tell them, if you will not, another will ; if the mistress refuse to come, let the maid be called."

This "sermon was pronounced in 1522," some eighteen years before they gave a written permission to the Landgrave to become a Christian Polygamist ; hence it will be perceived that their conclusions in regard to the Divine approbation of Polygamy, were formed after many years reflection upon the subject.

Having proved that the heads of the Protestant Reformation in Germany approbated Polygamy in their Church, we will next show that at the same period the supreme head and founder of the Church of England—Henry VIII. was a Polygamist. This King, having been married for upwards of twenty years to Catharine of Arragon, became deeply in love with Anne Boleyn ; and in the year 1532, he was privately married to her, while Catharine still remained his lawful wife. This second marriage, like that of the German Prince, was celebrated in secret through fear of public scandal ; for it should be remembered, that through the delusive influence of the Romish church, the most of the people had been conditioned to believe that Polygamy was unchristian ; hence, it became, in their estimation, scandalous ; and those who believed to the contrary, and wished to practise this divine institution, were under the painful necessity of keeping

their marriage contracts with their second wives partially secret, only permitting a few trusty friends to witness the same.

The king, after having been privately married to Anne Boleyn, his second wife, through fear of being scandalized as a Polygamist, sought for a divorce from his first wife, Catharine; but the head of the Romish Church would not sanction his proceedings, whereupon, the King forthwith proclaimed himself the supreme head of the Church, and invented new Articles of Religion, and enforced the same upon the people under the penalty of martyrdom. Some, refusing to acknowledge him as head of the church, were shamefully tortured and put to death. Thus was laid the foundation of the great and popular Church of England; its first celebrated head and founder, being a polygamist.

It is evident that the more intelligent and learned portion of England, considered Polygamy perfectly consistent with Christianity, or they never would have confirmed by Parliamentary acts, the title of "*Supreme Head of the Church*" upon their Polygamist King. It is in vain for the church of England to say that Polygamy is not sanctioned by the gospel, so long as they acknowledge that the very founder and head of their church was a Polygamist.

Though Polygamy is a Divine institution, yet neither the German nor the English Reformers were justified, in the absence of an inspired Priesthood, in officiating in the nuptial ceremonies. Not having the Priesthood, they had no authority to officiate in a divine ordinance. Though Polygamy was practised in unrighteousness, under the sanction and approbation of the great Christian Divines of the sixteenth century, yet it proves most conclusively, that those Divines did sincerely believe it to be just as legal and lawful for a Christian to have two wives as to have one only; and they, no doubt, acted in all good conscience in accordance with their firm conviction.

Thus Polygamy, after having been

abolished for many centuries from the churches of Christendom, was again instituted therein by the most celebrated Reformers of the sixteenth century. But they dare not, through fear of scandal, publicly proclaim this divine institution. It remained for the Renowned Prophet of the nineteenth century, Joseph Smith, to restore this divine institution in all its original purity to the earth, by the word and commandment of the Most High God. It remained for the inspired Apostles and Elders of the restored Church of God, to publicly announce to all nations the re-institution of this sacred and Christian ordinance. They do not fear the scandal of the deluded fanatics of an apostate church: they do not tremble to announce in the presence of an apostate priesthood, the beauty and holiness of the Divine institution of Marriage, whether including one or more wives: they are not ashamed to practise and proclaim publicly, that which the Protestant Divines, though convinced of its righteousness and purity, dare only approbate in secret. But in saying this, we would not boast, neither would we speak disrespectfully of the timidity of those good Christian Reformers; they were not sent to restore the Christian Church to the earth with all its heavenly ordinances and principles; and not being sent and clothed with the power of the everlasting Priesthood, they could not speak as men having authority, and consequently were timid, and afraid of scandal, and approbated Polygamy privately; this care or prudence was no doubt best, under the strong power of tradition and other circumstances with which they were surrounded.

But "the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" are at hand, preparatory to the coming of Jesus Christ, whom the heavens must receive until the restitution of all things is completed, when he will again be sent to take unto himself his great power and

reign over all people. Among the "*all things*" which the prophets have predicted should be restored before the Messiah comes is Polygamy. The holy prophet Isaiah predicted, that in the day that the cloud and fire should be restored to the earth, as should be manifested upon all the assemblies and dwelling places of Zion, every one in that city should be called holy, and should be beautiful and glorious, and that seven women would take hold of one man, anxiously imploring him to let them be called by his name to take away their reproach, at the same time, promising that they would be no expense to him, but would agree to eat their own bread and wear their own apparel, if he would only become their husband, and let them be called by his name. Thus we see that the Messiah never would come, unless Polygamy were restored to the Christian Church; for the heavens must receive him until all things are restored which all the holy prophets have predicted. If any should suppose that this prediction, so far as Polygamy is concerned, was fulfilled by the early protestants, we reply, that it is true that the protestant Divines restored Polygamy, but in their day we have an account of only *two women* taking hold of one man, by their approbation, whereas Isaiah says expressly, that it is to be SEVEN WOMEN who are to do this: therefore, though it can-

not but be admitted that the Reformers restored Polygamy, yet they cannot claim the honor of having restored it in the full sense of Isaiah's prediction. This honor was reserved for a people who should be called Zion, where all should eventually be called beautiful, and glorious, and holy. The pure and virtuous daughters of Zion will consider it a great reproach to remain single and have no posterity: hence, their exceedingly great anxiety for husbands, that their reproach may be taken away. They will learn that a woman cannot, through her own carelessness or neglect, fail to fulfil the end of her creation, without bringing upon herself everlasting reproach, as well as condemnation for disobeying the Lord's great and first commandment to multiply. Oh! how different will be their feelings from those now manifested by females traditioned under Papist and Protestant superstitions! Surely there must be some mighty changes and revolutions when all things that the ancient prophets have predicted shall be restored! Polygamy, as well as Monogamy, will then be honored by all the heavenly hosts above, and by all the nations of the righteous upon the earth; and there will not be so much as a dog to move his tongue against any of the institutions of the Bible.

EDITOR.

CELESTIAL MARRIAGE.

(Concluded from page 176.)

Rule 18th.—Let each mother commence with her children when young, not only to teach and instruct them, but to chasten and bring them into the most perfect subjection; for then is the time that they are the most easily conquered, and their tender minds are the most susceptible of influences and government. Many mothers, from carelessness, neglect their children, and only attempt to govern them at long inter-

vals, when they most generally find their efforts of no lasting benefit; for the children having been accustomed to have their own way, do not easily yield; and if peradventure they do yield, it is only for the time being, until the mother relaxes again into carelessness, when they return again to their accustomed habits: and thus by habit they become more and more confirmed in disobedience, waxing worse

and worse, until the mother becomes discouraged, and relinquishes all discipline, and complains that she cannot make her children mind. The fault is not so much in the children, as in the carelessness and neglect of the mother when the children were young; it is she that must answer, in a great degree, for the evil habits and disobedience of the children. She is more directly responsible than the father; for it cannot be expected that the father can always find time, apart from the laborious duties required of him, to correct and manage his little children who are at home with their mothers. It is frequently the case that the father is called to attend to duties in public life, and may be absent from home much of his time, when the whole duty of family government necessarily rests upon the respective mothers of his children; if they, through carelessness, suffer their children to grow up in disobedience, and ruin themselves, they must bear the shame and disgrace thereof. Some mothers, though not careless, and though they feel the greatest anxiety for the welfare of their children, yet, through a mistaken notion of love for them, forbear to punish them when they need punishment, or if they undertake to conquer them, their tenderness and pity are so great, that they prevail over the judgment, and the children are left unconquered, and become more determined to resist all future efforts of their mothers, until, at length, they conclude that their children have a more stubborn disposition than others, and that it is impossible to subject them in obedience. In this case, as in that of neglect, the fault is the mother's. The stubbornness of the children, for the most part, is the effect of the mother's indulgence, arising from her mistaken idea of love. By that which she calls love, she ruins her children.

Children between one and two years of age are capable of being made to understand many things; then is the time to begin with them. How often

we see children of that age manifest much anger. Frequently by crying through anger, they that are otherwise healthy, injure themselves: it is far better, in such instances, for a mother to correct her child in a gentle manner, though with decision and firmness, until she conquers it, and causes it to cease crying, than to suffer that habit to increase. When the child by gentle punishment has learnt this one lesson from its mother, it is much more easily conquered and brought into subjection in other things, until finally, by a little perseverance on the part of the mother, it learns to be obedient to her voice in all things; and obedience becomes confirmed into a permanent habit. Such a child trained by a negligent or over-indulgent mother, might have become confirmed in habits of stubbornness and disobedience. It is not so much in the original constitution of children as in their training, that causes such wide differences in their dispositions. It cannot be denied, that there is a difference in the constitution of children even from their birth; but this difference is mostly owing to the proper or improper conduct of parents, as before stated; therefore, even for this difference, parents are more or less responsible. If parents, through their own evil conduct entail hereditary dispositions upon their children which are calculated to ruin them, unless properly curtailed and overcome, they should realise, that for that evil they must render an account. If parents have been guilty in entailing upon their offspring unhappy dispositions, let them repent, by using all diligence to save them from the evil consequences which will naturally result by giving way to those dispositions. The greater the derangement, the greater must be the remedy, and the more skilful and thorough should be its application, until that which is sown in evil is overcome and completely subdued. In this way parents may save themselves and their children; but otherwise there is condemnation. Therefore, we repeat again,

let mothers begin to discipline their children when young.

Rule 19th.—Do not correct children in anger; an angry parent is not as well prepared to judge of the amount of punishment which should be inflicted upon a child, as one that is more cool and exercised with reflection, reason, and judgment. Let your children see that you punish them, not to gratify an angry disposition, but to reform them for their good, and it will have a salutary influence; they will not look upon you as a tyrant, swayed to and fro by turbulent and furious passions; but they will regard you as one that seeks their welfare, and that you only chasten them because you love them, and wish them to do well. Be deliberate and calm in your counsels and reproofs, but at the same time use earnestness and decision. Let your children know that your words must be respected and obeyed.

Rule 20th.—Never deceive your children by threatenings or promises. Be careful not to threaten them with a punishment which you have no intention of inflicting; for this will cause them to lose confidence in your word; besides, it will cause them to contract the habit of lying: when they perceive that their parents do not fulfil their threatenings or promises, they will consider that there is no harm in forfeiting their word. Think not that your precepts, concerning truthfulness, will have much weight upon the minds of your children, when they are contradicted by your examples. Be careful to fulfil your word in all things in righteousness, and your children will not only learn to be truthful from your example, but they will fear to disobey your word, knowing that you never fail to punish or reward according to your threatenings and promises. Let your laws, penalties, and rewards be founded upon the principles of justice and mercy, and adapted to the capacities of your children; for this is the way that our heavenly Father governs His children, giving to some a Celestial, to others a Terrestrial,

and to others still a Celestial law, with penalties and promises annexed, according to the conditions, circumstances, and capacities of the individuals to be governed. Seek for wisdom, and pattern after the heavenly order of government.

Rule 21st.—Do not be so stern and rigid in your family government as to render yourself an object of fear and dread. There are parents who only render themselves conspicuous in the attribute of Justice, while mercy and love are scarcely known in their families. Justice should be tempered with mercy, and love should be the great moving principle, interweaving itself in all your family administrations. When justice alone sits upon the throne, your children approach you with dread, or peradventure hide themselves from your presence, and long for your absence that they may be relieved from their fear; at the sound of your approaching foot-steps they flee as from an enemy, and tremble at your voice, and shrink from the gaze of your countenance, as though they expected some terrible punishment to be inflicted upon them. Be familiar with your children that they may delight themselves in your society, and look upon you as a kind and tender parent whom they delight to obey. Obedience inspired by love, and obedience inspired by fear, are entirely different in their nature; the former will be permanent and enduring, while the latter only waits to have the object of fear removed, and it vanishes like a dream. Govern children as parents, and not as tyrants; for they will be parents in their turn, and will be very likely to adopt that form of government in which they have been educated. If you have been tyrants, they may be influenced to pattern after your example. If you are fretful and continually scolding, they will be very apt to be scolds too. If you are loving, kind, and merciful, these benign influences will be very certain to infuse themselves into their order of family government; and thus good and evil influences frequently ex-

tend themselves down for many generations and ages. How great, then, are the responsibilities of parents to their children ! And how fearful the consequences of bad examples ! Let love, therefore, predominate, and control you, and your children will be sure to discover it, and will love you in return.

Rule 22nd.—Let each mother teach her children to honor and love their father, and to respect his teachings and counsels. How frequently it is the case when fathers undertake to correct their children, mothers will interfere in the presence of the children : this has a very evil tendency in many respects : first, it destroys the oneness of feeling which should exist between husband and wife ; secondly, it weakens the confidence of the children in the father, and emboldens them to disobedience ; thirdly, it creates strife and discord ; and lastly, it is rebelling against the order of family government, established by divine wisdom. If the mother supposes the father too severe, let her not mention this in the presence of the children, but she can express her feelings to him while alone by themselves, and thus the children will not see any division between them. For husband and wives to be disagreed, and to contend, and quarrel, is a great evil ; and to do these things in the presence of their children, is a still greater evil. Therefore, if a husband and his wives will quarrel and destroy their own happiness, let them have pity upon their children, and not destroy them by their pernicious examples.

Rule 23rd.—Suffer not children of different mothers to be haughty and abusive to each other ; for they are own brothers and sisters the same as the children of the patriarch Jacob ; and one has no claim above another, only as his conduct merits it. Should you discover contentions or differences arising, do not justify your own children, and condemn the others in their presence ; for this will encourage them in their quarrels : even if you consider that your children are not so much in

the fault as the others, it is far better to teach them of the evils of strife, than to speak against the others. To speak against them, not only alienates their affections, but has a tendency to offend their mothers, and create unpleasant feelings between you and them. Always speak well of each of your husband's wives in the presence of your children ; for children generally form their judgment concerning others, by the sayings of their parents ; they are very apt to respect those whom their parents respect ; and hate those whom they hate. If you consider that some of the mothers are too lenient with their children and too negligent in correcting them, do not be offended, but strive, by the wise and prudent management of your own, to set a worthy example before them, that they, by seeing your judicious and wise course, may be led to go and do likewise. Examples will sometimes reform, when precepts fail.

Rule 24th.—Be industrious in your habits : this is important as fulfilling the law of God : it is also important for those who are in low circumstances, that they may acquire food, and raiment, and the necessary comforts of life : it is also important for the rich as well as the poor, that they may be able more abundantly to supply the wants of the needy, and be in circumstances to help the unfortunate and administer to the sick and afflicted ; for in this way, it is possible even for the rich to enter into the kingdom of heaven. A family whose time is occupied in the useful and lawful avocations of life, will find no time to go from house to house tattling and injuring one another and their neighbors ; neither will they be so apt to quarrel among themselves.

Rule 25th.—When your children are from three to five years of age, send them to school, and keep them there year after year until they receive a thorough education in all the rudiments of useful science, and in their manners, and morals. In this manner, they will avoid many evils, arising from indolence, and form habits that will render

them beneficial to society in after life. Let mothers educate their daughters in all kinds of domestic labor: teach them to wash and iron, to bake and do all kinds of cooking, to knit and sew, to spin and weave, and to do all other things that will qualify them to be good and efficient housewives. Let fathers educate their sons in whatever branch or branches of business they intend them respectfully to follow. Despise that false delicacy which is exhibited by the sons and daughters of the rich, who consider it a dishonor to labor at the common avocations of life. Such notions of high-life should be frowned out of the territory, as too contemptible to be harbored, for one moment, by a civilized community. Some of these bogus gentlemen and ladies have such grand ideas, concerning gentility, that they would let their poor old father and mother slave themselves to death, to support them in their idleness, or at some useless fanciful employment. The daughter will sit down in the parlor at her painting or music, arrayed in silks and fineries, and let her mother wash and cook until, through fatigue, she is ready to fall into her grave: this they call gentility, and the distinctions between the low and the high. But such daughters are not worthy of husbands, and should not be admitted into any respectable society: they are contemptible drones, that would be a curse to any husband who should be so unfortunate as to be connected with such nuisances. Painting, music, and all the fine arts, should be cherished, and cultivated, as accomplishments which serve to adorn and embellish an enlightened, civilized people, and render life agreeable and happy; but when these are cultivated, to the exclusion of the more necessary duties and qualifications, it is like adorning swine with costly jewels and pearls to make them appear more respectable: these embellishments, only render such characters a hundred fold more odious and disgusting than they would otherwise appear.

Rule 26th.—Use economy and avoid wastefulness. How discouraging it would be to a husband who has a large family, depending mostly upon his labor for a support, to see his wives and children carelessly, thoughtlessly, and unnecessarily, waste his hard earnings. Let not one wife, for fear that she shall not obtain her share of the income, destroy, give away, and otherwise foolishly dispose of what is given to her, thinking that her husband will furnish her with more. Those who economize and wisely use that which is given to them, should be counted worthy to receive more abundantly than those who pursue a contrary course. Each wife should feel interested in saving and preserving that with which the Lord has entrusted her, and should rejoice, not only in her prosperity, but in the prosperity of all the others; her eyes should not be full of greediness to grasp every thing herself, but she should feel equally interested in the welfare of the whole family. By pursuing this course, she will be beloved; by taking a contrary course, she will be considered selfish and little minded.

Rule 27th.—Let husbands, wives, sons, and daughters, continually realize that their relationships do not end with this short life, but will continue in eternity without end. Every qualification and disposition therefore, which will render them happy here, should be nourished, cherished, enlarged, and perfected, that their union may be indissoluble, and their happiness secured both for this world and for that which is to come.

Let these rules be observed, and all others that are good and righteous, and peace will be the result; husbands will be patriarchs and saviours; wives will be like fruitful vines, bringing forth precious fruits in their seasons; their sons will be like plants of renown, and their daughters like the polished stones of a palace. Then the saints shall flourish upon the hills and rejoice upon the mountains, and become a great people and strong, whose goings forth

shall be with strength that is everlasting. Arise, O Zion! clothe thyself with light! shine forth with clearness and brilliancy! illuminate the nations and the dark corners of the earth, for their light is gone out—their sun is set—gross darkness covers them! let thy light be seen upon the high places of the earth; let it shine in glorious splendor; for then shall the wicked see, and be confounded, and lay their hands upon their mouths in shame; then shall kings arise, and come forth to the light, and rejoice in the greatness of thy glory! Fear not, O Zion, nor let thine hands be slack, for great is the Holy One in the midst of thee! a cloud shall be over thee by day for a defence, and at night thy dwellings shall be encircled with glory! God is thine everlasting light, and shall be a Tower of strength against thine enemies; at the sound of His voice they shall melt away, and terrors shall seize upon them. In that day thou shalt be beautiful and glorious, and the reproach of the Gentiles shall no more come into thine ears; in that day, shall the sons of them that afflicted thee come bending unto thee and bow themselves down at the soles of thy feet; and the daughters of them that reproached thee, shall come, saying, We will eat our own bread and wear our own apparel, only let us be joined in the patriarchal order of marriage with the husbands and patriarchs in Zion to take away our reproach; then shall they highly esteem, far above riches, that which their wicked fathers ridiculed under the name of Polygamy.

We will close this lengthy article on the subject of Celestial Marriage by propounding the following questions for the consideration of such of our readers as may be opposed to the plurality system.

1. If plurality is offensive in the sight of God, why was Abraham, who practised it, called the friend of God, and the father of the faithful? Why did the Lord promise that in him, as well as in his seed, all the families of

the earth should be blessed? Why require all the families of the earth, under the Christian dispensation, to be adopted into the family of a Polygamist in order to be saved? Why choose a Polygamist to be the father of all saved families? Why require all Christian families, in order to be saved, to walk in the steps and do the works of Abraham? Why did God proclaim Himself to be “The God of Abraham, the God of Isaac, and the God of Jacob,” and say that this shall be “MY NAME AND MY MEMORIAL TO ALL GENERATIONS?” (See Ex. iii. 15.) If Polygamy is not to be sanctioned among the generations of Christendom, why did He represent Himself to be the God of Polygamists, and say that all generations should adopt that memorial of Him? Why choose these Polygamists to be examples for Christians, and say, that many should come from the east and the west, from the north and the south, and sit down with them in the kingdom of God? Will Abraham’s wives and concubines, and Jacob’s four wives be in the kingdom of God with their husbands? If so, will it not greatly corrupt the morals of Christians to sit down in the same kingdom with them? Will not Christians be greatly ashamed to be found sitting in the company of Polygamists? Will not Christians entirely ruin their characters by being adopted into the family of so noted a Polygamist as Abraham, and be obliged to acknowledge him as father, and be called his children? “The Scripture foreseeing that God would justify the heathen through faith, *preached before the Gospel unto Abraham*, saying, In thee shall all nations be blessed.” (Gal. iii. 8.) What kind of Gospel was preached unto Abraham? Was it not the same Gospel that was preached after Christ, by which the heathen were to be justified, and by which all the families of the earth might be blessed by becoming the children of Abraham through adoption? Did it not require the same Gospel to save the Polyga-

mist father in the kingdom of God, as that which saves his adopted children that sit down with him in the same kingdom? Does the Gospel, since Christ, exalt Christians to a more glorious kingdom than the one where Abraham dwells? If not, is it any better than the Gospel preached to Abraham? Did not Abraham see the day of Christ, and rejoice in it, and look forward to his atoning sacrifice, the same as Christians afterwards looked back to the same atonement? If the Gospel which was preached to Abraham required the same faith—the same repentance—the same justification—the same sanctification through the Holy Ghost—if it procured for him the same blessings—the same gifts of prophecy and revelations—the same gifts of seeing visions and of conversing with angels—the same miraculous powers and heavenly promises—if it made him worthy of the title of the friend of God, and exalted him to be the father of the faithful, even the father of all saved nations—if, moreover, it saved him in the kingdom of God—in the same kingdom where his Christian children are to sit down with him—then was it not the Gospel of Christianity—the very same Gospel that was preached after Christ? And if the same Gospel, then who dare deny, that Polygamy was practised by the very best of men, under a Christian and Gospel dispensation? Who dare say that Abraham's righteousness was not as great as the righteousness of his children?

2. Did not the Lord greatly bless and prosper Jacob both before and after he became a Polygamist? Did He not continue to give him many revelations and visions, and send hosts of angels to converse with him? If Polygamy were a crime, would not God have informed him of the fact? If it were sinful, would He have saved him in His kingdom without repentance? As Jacob did not repent, but continued a polygamist until his death, and as he was saved, he must have been saved in his sins; for God does not forgive sins without repentance; or, otherwise, polygamy is no sin. Why did the Lord restrain Sarah, Abraham's wife, from bearing? (Gen. xvi. 2.) Was it not because she for a long time neglected to give Abraham another wife that he might become the father of many nations? After she had given Hagar to her husband, the Lord then condescended to give her a son. If polygamy were criminal and sinful, why did Rachel give Bilhah to her husband?

Would she have sacrificed her feelings in this way for the sake of committing sin? Would she have sacrificed, not only the dearest earthly object she had, but also subjected herself to sin and condemnation, and run the risk of sacrificing her eternal salvation, merely for the object of having Bilhah raise up children for her? What benefit would Bilhah's children be to her, compared with the love which a wife has for her husband, and especially with the love of justification before God? Does not this example, then, of self-sacrifice, show most conclusively that Rachel acted from a higher motive than the ruin of her soul for the sake of her husband's raising up children by Bilhah? Does it not prove that a sense of duty alone operated upon her mind, and urged her on to make so great a sacrifice? How did Leah prevail with the Lord to obtain more children? She had several years before raised unto her husband four sons, but for some reason the Lord had for some length of time restrained her from bearing. What particular duty did she perform in order to again be blessed with children? She gave her handmaiden Zilpah to her husband for a wife. Did this sacrifice produce the desired effect? Yes, it so highly pleased the Lord that He hearkened unto Leah, and she conceived, and bare Jacob a fifth son. And Leah said, "*God hath given me my hire, because I have given my maiden to my husband.*" (Genesis xxx.) Can it be said, in this case, that the love of having additional children, born by another woman, would have induced her to yield to so great a sacrifice? If children were the object, she already had them of her own; and certainly, Zilpah's children could not have been as dear to her as her own dear husband. What higher object then could have induced her to make the sacrifice? If plurality were sinful, would she have expected that her sins would prevail with the Lord, and that her crimes would cause him to hearken to her prayer, and give her additional children? If giving her maiden to her husband was offensive to God, why did he hearken to her prayer, and bless her for so doing? Do not all these facts prove that God was highly pleased with the plurality system, as practised by those holy men and women?

3. Where was there ever a more holy man than Moses, with whom God spake face to face? Did not Moses know about Christ, and Christianity, and the Gospel? Jesus says, that Moses wrote of him: Paul

says that Moses esteemed the reproach of Christ greater riches than the treasures of Egypt: and again, he says, that the gospel was preached unto them (the children of Israel in the wilderness) as well as unto us, and testifies that they were baptized in the cloud and in the sea. If Moses then believed the gospel, and was baptised, and embraced Christianity, and suffered the reproach of Christ, was he not a Christian just as much as those who embraced the gospel after Christ? Moses, therefore, was a Christian polygamist, and set the example before all Israel, and when his own brother and sister, Aaron and Miriam the prophetess, spake against one of his wives, the Lord was very angry with them, and smote Miriam with the leprosy. (Numbers xii.) Did not the Lord by this act show most clearly that He approbated polygamy, and that he held sacred to Moses the wives he had taken? Did not God himself give laws through Moses to regulate the descent of property in the families of polygamists? Was not Moses, though a polygamist, saved in the kingdom of God? Did not Moses and Elias appear in glory to Peter, James, and John in the holy mount, at the time of Christ's transfiguration? If Moses could be saved by the gospel, and by embracing Christ, then is it not certain that polygamy was approbated just as much under the gospel as under the law?

4. If polygamy was sinful and criminal, why did God command the living brother to marry all the widows of his deceased brothers who died without children? Would God command his people under a heavy penalty to commit sin, and then punish them for doing it? It must have been a hard case, if the children of Israel were to be cursed if they did not keep the law, and then again to be cursed if they did keep it! Yet this must have been the case, if they were to be cursed for being polygamists, when the law of God compelled them in certain cases to be such.

5. In the days of Christ, while the law of Moses was yet in full force, there must have been thousands of Israel who were compelled by their law to be polygamists, or else suffer the penalty of the curse annexed to that law! In what way could those polygamists embrace Christianity and be received into the Church of Christ? Was it lawful for polygamists to be baptized into the Christian Church? If not, would the Gospel permit them to divorce all their wives but one? Would the gos-

pel permit them to put asunder those whom God, by his express command, had joined together? If the gospel would allow all but one to be divorced, then which wives were to be cast out with their children, and which one was to be retained? But if the gospel would not permit these Jewish Polygamists to divorce their wives, except in cases of adultery, what could they do? Could they be saved without coming into the Christian Church? And if not, must they be damned without remedy? Did they, by keeping the law according to God's command, place themselves in a hopeless condition, where Christianity could not reach them? If so, they must have been sent to hell if they had failed to keep the law, and Christianity sends them to hell, without offering any remedy, because they have kept the law, and thus become polygamists. But this is too absurd for even savages to believe. It would be most shocking blasphemy to make God the Author of so wicked a doctrine. No one can dispute, then, but that these Jewish polygamists, with all their wives, had the same privilege of entering the Christian Church as any others. And as this must have been the case, then who dare say that polygamy was not practised and approbated by those in the Christian Church in the days of our Saviour and his apostles? Was there any possible chance of extricating the Jewish polygamist from his dilemma, and saving him in the kingdom of God, short of Christianity? So certain as any of them were saved, so certain did Christianity tolerate polygamy; for we are certain that it did not tolerate divorces only for a certain transgression.

6. If polygamy is to be considered sinful under the gospel dispensation, why did David speak of the honorable wives of the son of God himself, and so particularly describe one of His Queens. Would Christ sanction a sinful institution by his own practice? and then command his disciples to follow him?

7. If polygamists cannot be admitted into the Christian Church, why did Isaiah prophesy concerning the future glory of Zion under the Christian dispensation, and inform us that "In that day seven women should take hold of one man, saying, We will eat our own bread, and wear our own apparel, only let us be called by thy name to take away our reproach?" If such things are sinful, why did Isaiah further predict, that "In that day the branch of the Lord should be beautiful and glorious

and that every one who should be left in Zion should be called holy, and that all their dwellings and assemblies should be overshadowed with a cloud and smoke by day, and a pillar of fire by night? Why are these polygamists who are to have seven women take hold of their skirts to be called holy—to be so beautiful and glorious—to have such magnificent displays of the glory of God in their midst? Why is all this yet to take place under the Christian dispensation, if polygamy is not to be tolerated in the church of Christ, and is so offensive in the sight of God? Do not all these things demonstrate that polygamy is compatible with Christianity, and that it has existed and will exist in the Christian Church in the days of its greatest glory? Can any Bible reader or Bible believer dispute this?

8. Can any one tell why David, before he committed adultery, and was the means of shedding innocent blood, was called a man after God's own heart? Did he not marry seven wives before God exalted him to the throne of Israel? After David had already taken seven wives, why did God give him all of Saul's wives in addition? Did the Lord think that David had not a sufficient number, that He himself should give him more? Who dare say that polygamy is not a divine institution when God commanded it by the mouth of Moses, and then actually gave Saul's wives into David's bosom?

9. If polygamy is not a divine institution, why did that good man Jehoiada the High Priest give two wives to the good king Joash? Was not this done by a righteous man, and by the highest authority of the Priesthood that God had upon the earth?

10. If polygamy is not a divine institution, Why did God command the prophet Hosea to marry two wives?

11. If among the people of God, polygamy is not more pleasing than monogamy, or the one-wife system, why did God command Israel to kill all their male captives, and to save all the virgins alive for themselves? Why did he command them to do this as a general rule in all their future wars against foreign cities and nations? Was it not instituted in order to supply Israel with women enough to make a nation of polygamists? Was it not in this way, that He intended to greatly multiply Israel, and make them as the sands upon the sea shore, according to the promises made to their polygamist ancestors?

12. If, among the righteous, polygamists are not more honorable in the sight of God than the monogamists, why is it that God generally chose the former to be deliverers, judges, rulers, kings, priests, prophets, and patriarchs, in preference to the latter? Why was Gideon, who had many wives, and no less than seventy-two sons, chosen to deliver Israel? Why did the King of kings and Lord of lords choose to be born into this world in a family whose ancestors were noted polygamists? Do not all these things prove that among the righteous, God preferred the system of polygamy to that of monogamy?

13. If polygamy was not permitted in the Christian Church, why did Paul require Timothy to select from among the church members, men who were the husbands of one wife for the offices of bishops, and deacons? If there were no polygamists in the church, would it have been possible for Timothy to have selected them? And if not possible, why did Paul give the advice? Does not this prove most conclusively that polygamy did exist in that church? Does Paul anywhere represent polygamy to be evil or immoral? did not he require such selections to be made in order that these officers might not be encumbered with the cares of a large family? It might be necessary, sometimes, under particular circumstances, to select young men that were single for ordination, to be sent on particular missions, where even one wife would be a great incumbrance and for the time being a hindrance to their usefulness. Because, under such circumstances, instructions were given to select single men; should it therefore be inferred that it was sinful for others to be husbands? So, likewise, considering the arduous duties required of bishops and deacons, Paul thought best to select for these offices husbands having one wife; should it therefore be inferred that it was sinful for other husbands to have more than one?

14. Did our Saviour or any of his Apostles ever forbid polygamy or condemn it as sinful? If not, why should Christendom now condemn it? Do they think to be more righteous in this respect, than Jesus Christ the great Author of Christianity?

15. There are hundreds of thousands of polygamists among the various nations of the earth who have married their wives according to the laws of their respective governments. When Christendom send

forth their missionaries to convert them, in what way can they be admitted into the church? Must they divorce all their wives but one? If so, which one shall they retain, and which ones shall they cast away upon the cruel mercies of the world? A certain wealthy, kind, and benevolent man, in Asia, who knows nothing of Christianity, purchases for himself ten virgins, and marries them all at the same time, according to the customs and laws of his country. Each of his wives raises up unto him four children. After which a missionary from Christendom happens along and preaches to him and his numerous family, Christianity; he, and his ten wives, and forty children, all believe, and wish to be baptized into the Christian Church. He is told by the missionary that he must divorce all his wives but one, without which he cannot be received. But neither the missionary nor the man himself know of any rule to decide which one of the ten is to be retained. They were all married to him at the same time; all have to be true to him; and each have borne to him an equal number of children.

But at length, without any rule, the decision is made; nine-tenths of his dear family are put away; not, however, without a heart-rending sacrifice of feelings on the part of himself and his beloved family. He and his one wife are now admitted into the church, and considered good Christians. But two-thirds of his family who are thus torn from his embrace and cast out, begin to doubt very seriously whether Christianity is as good as the religion of their own nation. They begin to think that a religion that will thus break up families cannot be good; they renounce it at once, and turn to their idolatry. As for the other third of the sorrowful out-cast wives, perhaps they may even yet have a faint lingering hope that Christianity is a true system of religion; but having no husband and protec-

tor, they finally meet with an opportunity of marrying idolatrous husbands; and after a while, having no Christian husbands to guide them, they entirely lose what little faith they had, and embrace again the religion of their husbands and fathers, and the poor children follow the examples of their mothers. Thus the nine wives and thirty-six children who believed in Christianity, and would have entered the church with their husband and father, had they not been put away, are forced into circumstances calculated to destroy and entirely eradicate from their minds all faith in the Christian religion. Does Christianity require missionaries to pursue such a course among polygamist nations? Does it require them to tear asunder family ties; to break up and scatter in some instances nine-tenths of those who are nearer and more precious to each other than life? Does it require them to pursue a course calculated in its very nature, to make them loathe and detest Christianity, as more cruel in their estimation than the grave? By what law of Christianity do they teach such to divorce any one of their wives, except for the cause of adultery? O Christendom, where is thy consistency! it is gone! it is fled! and absurdity and every species of wickedness have taken the place thereof! Thou corruptest the nations with thy whoredoms, and yet thou wouldst fain persuade them that thou art righteous; but the day is at hand when thine iniquities shall be proclaimed upon the house tops, and thou shalt be judged for all thy filthiness and abominations, and shalt be cast down by devouring fire. Then shall come salvation, and glory, and honor, and power, and the reign of peace, and the day of the righteous, wherein Abraham and his wives, together with all his seed that are righteous, shall inherit the earth, and reign for ever and ever.

EDITOR.

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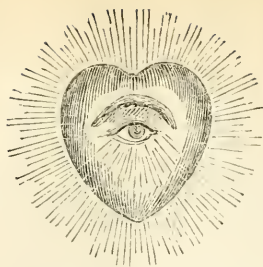
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SEER.

ALL YE INHABITANTS OF THE WORLD, AND DWELLERS ON THE EARTH, SEE YE, WHEN HE
LIFTETH UP AN ENSIGN ON THE MOUNTAINS.—*Isaiah* xviii, 3.

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THE TREATMENT OF THE UNITED STATES TOWARDS THE SAINTS.

Question.—First, In what manner have the people of the United States treated the Divine message contained in the Book of Mormon?

Answer.—They have closed their eyes, their ears, their hearts, and their doors against it. They have laughed at, ridiculed, derided, and treated it with the utmost contempt. They have scorned, rejected, and hated the servants of God who were sent to bear testimony of it. They have invented the most abominable, wicked, and malicious lies, and published the same against it. Their priests have hypocritically and piously read these lies from the pulpit, and warned their congregations from one end of the Union to the other, to neither hear, read, nor investigate it, nor any thing in favor of it. They have denounced it as “a most vile and wicked imposition,” “a horrid blasphemy,” “a soul-destroying and most damnable doctrine, emanating from the bowels of hell.” Their editors have for years reiterated, through the columns of their papers, these abusive, unjust denunciations and vile falsehoods, without giving any chance in their columns for a reply, or correction of these barefaced and foul misrepresentations.

Question.—Second, In what manner have the United States treated

the Saints who have believed in this divine message?

Answer.—The people, not satisfied with having scorned, ridiculed, lied against, denounced, and rejected the message, have, likewise, poured out their abuse like a flood upon the heads of the innocent who received it. They have proceeded to the most savage and outrageous persecutions; have fallen like demons upon their defenceless prey; burned hundreds of their houses; destroyed their furniture, and their stacks of hay and grain; shot down their cattle and flocks for sport; dragged little children from their hiding places, and placing the muzzles of their guns to their heads have blown out their brains, with the most horrid oaths and imprecations. They have taken the fair daughters of American citizens, bound them upon benches used for public worship, and there, in great numbers, ravished them until death came to their relief. They have thrust ministers of the Gospel into loathsome dungeons, bound them in chains and handcuffs, and fed them on human flesh. At one time, they drove twelve hundred men, women, and children from their own comfortable homes and firesides; seized upon their property and their lands, which by their hard earnings they had pur-

chased from the General Government, and compelled the lawful owners to wander in the wilderness, and upon the bleak frosty prairies, without house, shelter, or home. At another time, after butchering scores of defenceless men, women, and children, fifteen thousand were driven from their own habitations and lands, and compelled to brave the storms of another dreary winter, while they wandered, faint and hungry, for several hundred miles through the inhospitable regions of Missouri, being scorned, hissed at, and spurned from their doors, and threatened with continual death. At another time, the Great Prophet of the last days, by whom the sacred history of one half of our globe was revealed, and others of the servants of God were thrust into prison, and there some seventy or eighty individuals, painted and blacked for the occasion, were permitted, in open day, to fall upon their defenceless victims, and murder them in the most shocking manner. At another time, thirty thousand men, women, and children, after seeing much of their property destroyed, and many of their numbers murdered, were forced at the point of the bayonet to again flee from their houses and lands, and launch forth in the cold month of February, among the snow-drifts and piercing colds of the almost uninhabited prairies of Iowa, leaving only a few hundreds of the old, sick, and infirm, until the season should become more favorable. And after having arrived in an Indian country, and suffered hardships indescribable, what was their astonishment to find themselves called upon to furnish five hundred men to fight the battles of the United States against Mexico! They themselves had just been deprived of all the sacred rights of American citizens; had just been driven by the force of arms from the Republic; had suffered the loss of millions of dollars, and were then in the very act of fleeing for their lives to the dens, and caves, and deserts of

the Rocky Mountains. And to add to all their calamities, the government had looked coldly on, and seen all these evils heaped upon them year after year; they had seen them deprived of every right guaranteed in the Constitution; they had seen them whipped, immured in dungeons, driven from settlement to settlement, and from state to state, and at last expelled from the States, and told that they must not stop short of the Rocky Mountains. And yet this same government, that had afforded them no protection, provokingly asked them to drop their families upon the prairies, to leave them upon the western plains, in the midst of savage tribes; to forsake helpless women and children, exposed to the pitiless storms of an approaching winter, far from the abodes of what is termed civilized man, without house, without home, without food, without any apparent prospect but starvation and death. But here the scenery does not close, for scarcely had the five hundred men bid adieu to their weeping families, under these heart-rending circumstances, and commenced their long and tedious march against Mexico, when the sad and mournful news reached them that their aged fathers and mothers, their sick brothers and sisters, whom they were obliged to leave behind in Nauvoo, were surrounded by an army of several thousand strong, their defenceless houses cannonaded for several days, several killed, and the balance driven by the point of the bayonet across the Mississippi river, and told to flee for their lives beyond the Rocky Mountains! Oh, how encouraging must this news have been to those brave and honest men, who were then marching, hungry and thirsty, across the burning sandy deserts, against the Mexican foe! Oh, how cheering must have been the reflection that they themselves, with their helpless wives and children, had only a short time previous been driven from the nation in

whose service they were then enlisted; and that their aged fathers and their sick relatives had just shared the same fate! This is a short but true account of the treatment of this nation towards one of the greatest messages that God ever sent to enlighten the world, and towards His servants who were sent to proclaim it, and towards the honest, humble souls who have received it.

Question.—Has the General Government any power to protect her citizens in the enjoyment of the rights guaranteed in her constitution?

Answer.—She has the power, but in the cases which we have mentioned she lacked the disposition.

Question.—But were not these wholesale murders and wholesale banishments inflicted by the sovereign states of Missouri and Illinois? And have the United States any power to interfere with the acts of sovereign States?

Answer.—When a sovereign state rises up in rebellion and open violation against the most sacred rights, vested in the general Constitution, and by force or arms deprives thirty thousand men, women, and children of their houses and lands, and forces them at the cannon's mouth, and under the most fearful threats of extermination and death, to leave not only the State, but also the Republic; then it is most palpably evident that these sovereign states are at open war against the Constitution and the dearest rights of American citizens. Each citizen of every State, is also a citizen of the United States; he has State rights and United States' rights, and when a sovereign State forcibly and without law deprives him of both of these rights, he has no appeal only to the General Government; and it is her province to restore the injured party to his rights, and protect him therein, and to bring the sovereign State to punishment for her treason and rebellion against the Constitution.

Question.—Has not each sovereign

State a right to act according to the wishes of the majority? And should not the voice of the people in each State rule?

Answer.—They have a right to comply with the wishes of the majority, when those wishes are included within the limits of the constitution; but the moment they transcend these, or undertake to rule by the voice of the people in violation of the rights of American citizens, their sovereignty should no longer protect them from the superior power of the United States. For instance, if the voice of the people in a sovereign State should do away with a republican form of government, and establish a king instead of a governor, the General Government would then have power to call that sovereign State to an account, and to protect the minority of her citizens in the rights called for by the constitution. The voice of the people, therefore, has no right to rule only within the limits of the constitution. Should the democrats, because they are the majority in the sovereign State of Illinois, force the whigs to yield up their constitutional rights, drive them at the cannon's mouth from the State, and threaten them with a wholesale extermination if they dared to stop within a thousand miles of the Republic, we think that there would be some power in the General Government to put a stop to the exercise of such sovereignty. We think that the voice of the people thus unconstitutionally exercised, would not screen her from the justice and punishment which she would so richly deserve. Would not the United States by military power immediately chastise such a sovereign State, and restore the whigs to their houses, their homes, and their rights as American citizens? Every man in the Union will answer yes. If this would be done in the case of the whigs, who are a large minority, should it not also be done in the case of a smaller minority? If the General

Government has the right to protect one hundred thousand from a wholesale banishment, she has the right to protect thirty thousand from the same unjust calamity. In the one case, she would have the power and disposition; in the other, she has the power, but not the disposition, and this makes the great difference. If a foreign foe should make war against the city of New York, and drive her citizens a thousand miles from their homes, you would not hear the General Government pretending that they had no power nor right to chastise that foreign foe. If the sovereign State of New York should commit the same depredations upon the city, should they not be chastised as an internal foe, far more dangerous than a foreign enemy? Is not rebellion against the dearest rights of American citizens far more outrageous and intolerable than the aggressions of foreign nations? If the United States has power to protect large bodies of her citizens from foreign invasion, is it not an absurdity to say that she cannot protect them from home invasions? Where then is the argument that will justify the General Government in their cruel neglect towards thirty thousand American citizens, whom they have seen robbed and expelled from their homes by the marshalled hosts of the sovereign State of Illinois? Is there the least shadow of an excuse for suffering a state to go unpunished, who thus suffers her own citizens to trample upon the rights of the minority, and deprive them of houses, lands, homes, and all the dearest rights of American citizens, and banish them, by wholesale, a thousand miles from their country? If sovereign States can exercise this power without being amenable to the General Government, where then is safety? Where then can the minority, against whom the majority shall form a dislike, find protection from the sword and the bayonet? Where can they appeal for protection, in the enjoyment of their sacred homes and firesides, if not to

the General Government? What shall save the minority, in any sovereign State, from being expelled from their country at any time that the majority shall think proper to attack them with powder and ball? Away, then, with the unjust assertion, that the United States have no right nor power to protect American citizens from being butchered, and forcibly driven from their country by the marshalled armies of sovereign States! The assertion is too glaring to blind the eyes of ignorant savages; and when made to enlightened freemen, it is an insult of the most aggravating nature.

Question.—But were these thirty thousand citizens expelled from their homes and from the State, by the armies of the State, acting under State orders, or by mob armies?

Answer.—It matters not by which it was done—it is certain that it has been done; and, however it may have been done, it does not justify, in the least, the criminal neglect of the General Government. First, if it were done by State armies, and by State authority, then the United States are deeply guilty for not bringing that rebellious State to justice, and for not restoring those thirty thousand injured citizens to their country—to their lands, and to their Constitutional rights; and protecting them therein as American citizens. Secondly, if they were driven from the country by mob armies, then the State, if she had power to protect her citizens, and did not do it, is equally as guilty as if she had expelled them by her own orders; and, in this case, the United States are equally as guilty as in the other case in suffering a sovereign State to permit American citizens to be thus treated. Lastly, if Illinois had not the power to protect the minority against the aggressions of the majority, then it was the duty of the United States to have furnished relief, and assisted the State in protecting the minority in their constitutional rights. And her neglect to do this, renders her

equally as guilty as in the former two cases. Therefore it matters not whether those thirty thousand were cannonaded out of the State by the orders of the State, or by the orders of a mob through the neglect of the State, or by the armies of a mob whom the State had not sufficient force to overcome. In either case, the neglect of the General Government is equally criminal ; and the acts of those rebellious armies will forever be considered as virtually the acts of the General Government. And there is no way in which they can wipe away the odium, and stain, and blood-guiltiness which are upon them, and which cry loudly to the heavens for vengeance. It is true, should they bring Missouri and Illinois to justice ; should they restore those exiled citizens to their country, their lands, and their homes, and protect them therein ; and restore the millions of dollars worth of property which those States have suffered to be violently taken from them ; it would manifest, in some measure, a repentance on the part of the General Government, and serve, in some small degree, to remove the stigma that is upon them ; but all this would not restore the lives of hundreds of American citizens who have been murdered and butchered by their cold and unfeeling neglect.

Question.—Have those injured, exiled American citizens ever memorialized the General Government upon the subject of their wrongs, and sought redress from their hands, and protection in their constitutional rights ?

Answer.—Yes : After fifteen thousand American citizens had been driven from the State of Missouri, under the exterminating orders of Governor Boggs, having previously applied to the judicial and legislative authority of that State in vain, they sent their delegates with a memorial to the President and to Congress, who had the unblushing impudence to refer them for redress to the very State whose Governor had driven them from her borders, and whose Legislature had

voted two hundred thousand dollars to pay her troops for their blood-thirsty and unconstitutional acts. Yes, they were told to go and seek redress from their murderers, and from the murderers of their wives and children.

And again, when threatened with like calamities by the State of Illinois, memorials were again sent to the President and to Congress, earnestly imploring protection. I, myself, as the Agent and Delegate of that injured people, waited about ten weeks at the Capitol for a report upon these memorials ; but they were treated with silent neglect ! and in a few weeks afterwards the Prophet and others were murdered ; and but a short time elapsed before thirty thousand were forced from their homes, and banished from the country. What has the Government done, in one single instance, to protect them or restore them to their rights, during the long period of twenty years' suffering and banishment ? Just nothing at all. They have been treated as though they were not American citizens—they have been deprived of every sacred right in the Constitution—they have been whipped, mauled, and beaten, until their bowels have gushed out ; they have been robbed, plundered, and driven, year after year, from county to county, and from state to state : they have been incarcerated in dungeons, bound down with strong chains, like wild beasts, and there fed with human flesh cut from their murdered friends. They have been tortured, shot, and murdered in various ways ; and to cap the climax, they have, *en masse*, been cannonaded, not only from a State, but from the United States ; and threatened that if they stopped short of the Sandy Deserts west of the Rocky Mountains, they should be butchered and exterminated without regard to age or sex. What more can this nation do to fully and entirely reject the divine message which God has sent into the world to warn them of their sins, and to save them if they repent ? They can do

nothing worse than what they have already done. They can re-act those murderous scenes over again, and thus fill up the cup of their iniquities ; but

they cannot perpetrate deeds of a more horrid nature than those of which they are already guilty.

EDITOR.

FAITH.

What is faith ? This is a question often asked, and often answered in different ways. We shall not attempt to give the different views of people upon this principle, but only to clearly define our own. Faith is simply the belief, the confidence, or the assent of the mind in relation to any subject, or proposition, or thing, whether true or false, which it supposes to be true. Faith is the result of evidence. True evidence, when believed, produces true faith : false evidence, when believed, produces false faith. Neither a true nor false faith could exist without evidence. A child, seeing others walk, believes that he can walk, and accordingly makes the exertion, and succeeds in taking a few steps. Now he would never have made the exertion without having some faith that it was possible ; this faith in the child's mind is the result of evidence. A man, seeing others swim in water, believes, on this evidence, and other circumstances, that it is possible for himself to perform the same act. He makes the attempt because of his faith. Truthful parents relate many facts and incidents to their little children, who, having a degree of faith in their words, follow their directions, and demonstrate by actual experience that those words are verily true. These frequent demonstrations beget almost unlimited confidence in what their parents tell them. Their words are considered sufficient evidence on almost any subject. These same parents, being, in some things, deceived themselves, teach their errors to their children ; the children, having proved in every preceding instance that their words were true, receive their evidence in relation to what is false. The result is a false faith, founded upon false

evidence, which they sincerely suppose to be true. The faith of the heathen in their idolatrous gods is the result of false evidence ; and their faith is weak or strong just in proportion to the apparent weakness or strength of the evidence. The faith of the Roman Catholics, that the Bible and tradition, without any new revelation, are a sufficient rule of faith and practice, is just as much the result of a false traditionary evidence, as the faith of the Protestants in regard to the Bible alone being sufficient. The faith of Christendom in their newly invented "*god, without body or parts,*" is just as much the result of false evidence, as the faith of the Hindoos in their gods of more ancient invention.

Before we can have faith in any thing, we must first have evidence, for in all cases evidence precedes faith, and in searching after evidence we are exceedingly liable to be deceived. All the inhabitants of our globe were for many ages deceived in supposing that the earth had no diurnal rotation upon its axis : they believed that the apparent diurnal rotation of the heavenly bodies around the earth was real. This universal and long continued delusion was the result of receiving false evidence, handed down and rendered sacred by tradition. Among all the antediluvian world only eight persons had the true faith ; all the rest perished with a false faith.

A false faith in regard to some things is far more dangerous than in others. To believe that the sun performs an annual revolution around the earth, though it is known to be false, is not attended with any very dangerous consequences ; but to believe a divine message, sent from heaven, is false, is

attended with consequences of the most fearful kind, involving the present and future happiness of the soul. So, likewise, to believe a religion, invented by uninspired men, to be of divine origin, is equally fatal in its consequences.

Faith most generally leads to works corresponding in nature with the belief. Faith in the heathen systems of mythology caused whole nations and generations to worship according to those systems. Faith in the corrupt systems of modern Christianity causes the nations of Europe and America to practise in accordance therewith. Faith in new revelations leads people to practise according to the requirements contained in them.

It is sometimes the case, however, that people practise contrary to their faith, being governed by some motive of a more powerful nature. A person may have a degree of faith in the Book of Mormon, yet, through fear of persecution, or some other cause, he may refuse obedience to its requirements. A farmer may believe that if he sows his fields, and cultivates them, they will yield an abundant harvest, but, through laziness, he neglects to act according to his faith, and therefore does not reap the reward. When faith, either true or false, is sufficiently powerful to lead to action, it produces effects accordingly. The faith of Paul that Jesus of Nazareth was an impostor led him to do many things against him: his faith, after seeing the light and hearing the voice from the heavens, led him to spend his life in advocating his doctrine. The faith of some led them to think that they were doing God service in killing the Apostles; the faith of others made them willing to die for their testimony concerning Jesus. The murderers of the apostles, and the apostles themselves, both had faith and works; the one had false faith and wicked works; the other had true faith and righteous works. Faith

alone will not save men; neither will faith and works save them, unless they are of the right kind. Indeed the faith and works of the greatest portion of mankind will be the very cause of their damnation. True faith and righteous works are essential to salvation; and without both of these no man ever was or ever can be saved.

Unless the true principles of salvation be revealed and established by sufficient evidence, there could be no true faith and works by which mankind could obtain salvation; for in the system of salvation, works follow faith, and faith follows evidence, and evidence accompanies the revealed truth. For instance, God reveals the great and sublime truths contained in the Book of Mormon. Next, He sends evidence sufficient to convince mankind of the divine authenticity of these truths. Thirdly, this evidence produces faith in the minds of those who candidly and carefully examine it. Fourthly, this faith will lead the honest to do the works required of them in that book. And lastly, through the atonement of Christ these faith and works, combined together, will surely save them in the kingdom of God.

The evidence which God always gives to establish the divinity of His revelations, is sufficient to produce faith in the heart of every person living, who examines it in a proper manner. Hence every creature in all the world, who has come to years of understanding, and who has evidence placed within his reach, is condemned if he does not believe it. There are some who say that, if the evidence were sufficient, they would be compelled to believe; but this is not true,—the evidence may be sufficient, and yet they may refuse to examine it; or they may examine it with prejudiced minds, or they may be careless in their examinations, or they may refuse to examine it in the manner in which God has directed; or they may examine it with a deter-

mination not to embrace it, even though it be true; or they may be partial in weighing the evidence for, and apparently against it, with a most anxious desire and hope that they shall find it false. All these obstacles, and many others that might be named, prevent them from believing that which an honest, candid, unprejudiced, and prayerful mind would believe. Therefore it is not for the lack of evidence that they disbelieve, but it is their own evil hearts, and the darkness which they bring with them in their investigations. When God reveals a truth, as it is always accompanied with sufficient evidence, all people, because of their agency, can believe or disbelieve it, as they choose; and if they believe it, they can also obey or disobey it, as they choose: and herein is the condemnation of man, because they prefer unbelief to faith, and disobedience to obedience.

When the Apostles were commanded to go into all the world and preach the Gospel to every creature, they were informed that he who believed the Gospel, and was baptized, should be saved, and he who believed not should be damned. To believe the Gospel, as the Apostles preached it, was not sufficient, but Jesus added the condition of baptism, clearly showing that their faith must be manifested by their works, otherwise it would be of no benefit to them. Jesus very well understood that the works necessary to salvation never would be performed without faith, which always precedes them; and as this faith was in their power to obtain through the evidence offered by the preaching of his Apostles, he determined to damn every creature in all the world that would not believe the message they taught.

There are some who believe that faith alone, unaccompanied by works, is sufficient for justification, sanctification, and salvation. But what would it benefit a hungry man, in a

field, who believes that in the house there is a table spread for him, with an abundance of food, if he make no exertion to approach the house and obtain the blessing? What profit would it be to a rich man who has faith in the words of Jesus, concerning the feeding of the hungry and the clothing of the naked, unless he have works corresponding to that faith? What blessing would be obtained by believing every word which Christ has spoken, unless we do them? It is not the person who merely believes in the sayings of Christ, that is justified, but it is he who shows his faith by obeying them. When Jesus speaks of believers, he has reference, most generally, to those whose faith has been sufficiently strong to lead them to obedience. It is to this kind of believers that he refers in the following passages: "Verily, verily, I say unto you, he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "He that believeth on him is not condemned."

Jesus here refers to a class of believers who should fully prove their faith by their obedience. Such, and such alone, should be freed from condemnation—should pass from death unto life—should become the children of God by having a faith that would lead them to obey. All other believers are without justification—without hope—without everlasting life, and will be damned, the same as unbelievers, because they profess to believe on the words of the Son of God, but will not obey them.

Jesus says, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not

keepeth not my sayings." As a man's love is manifested by his works, so is his faith.

John says that, "Whosoever believeth that Jesus is the Christ, is born of God." It is evident, from the whole Epistle in which these words are contained, that none were to be considered as really believing that Jesus was the Christ, only those who manifested it by keeping his commandments; for he further says, "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." And again, he says, "Every one that doeth righteousness is born of him." "Whosoever doeth not righteousness is not of God." "He that keepeth his commandments dwelleth in him, and he in him." "Every one that loveth is born of God, and knoweth God." "He that loveth not, knoweth not God; for God is love." "He that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because, as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love him because he first loved us." "This is the love of God, that we keep his commandments; and his commandments are not grievous."

From all these passages it is easy to perceive that salvation depends upon our loving God; and that loving God is the keeping of his commandments; and the keeping of his commandments is the only sure evidence of our really believing that Jesus is the Christ. Let no persons, therefore, flatter or deceive themselves with the idea that they believe

from their heart, that Jesus is the Christ, or that they are born of God; or that they have passed from death unto life, or that they love God, unless they are certain that they have kept his commandments and sayings. Millions are deceiving themselves with a false faith and with a false hope—deluding themselves with the notion that they are born of God, when they have not attended even to the first commandments in relation to their adoption. All such will meet with a bitter disappointment.

The first effect of true faith is a sincere, true, and thorough repentance of all sins; the second effect is an immersion in water for the remission of sins; the third is the reception of the ordinance of the laying on of the hands for the baptism of the Holy Ghost: these are the first commandments in the Gospel. No man has a saving faith without attending to these three requirements. No person can be a believer in Christ, in the Scriptural sense of that term, without complying, in the strictest manner, with these commandments; without receiving these, it will be in vain for him to pray for a forgiveness of sins, or for the baptism of the Spirit, or for salvation: and if he flatters himself that he loves God, or that he can obtain eternal life without obeying these first commandments, he is woefully deceived. Indeed, these are the introductory principles, and the only principles by which men and women can be born into the kingdom of Christ, and become his sons and daughters. After attending to these, there are other commandments for them to obey; but if they undertake to obey the others first, they will find their endeavors unacceptable in the sight of God. For instance, God requires his sons and daughters to keep the Sabbath day holy; but no man can keep the Sabbath holy, until he has attended to the first three commandments of the Gospel, after which he can keep the Sabbath according to the mind of God,

but not before. There are many commandments which none but those who are born of God can keep. And for a man to undertake to keep them before attending to the first three, would be like a child's undertaking to read before it had learned the alphabet.

A faith, then, that brings remission of sins or justification to the sinner, is that which is connected with repentance and baptism. Faith alone will not justify; faith and repentance alone will not justify; faith and baptism alone will not justify; but faith, repentance, and baptism will justify and bring remission of sins through the blood of Christ. What does Paul mean, when he says, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ?" He means that faith is the starting point—the foundation and cause of our repentance and baptism which bring remission or justification; and being the cause which leads to those results, it is not improper to impute justification to faith. What does that Scripture mean that says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation?" It means that real faith in the heart is that which leads to obedience; for a man who does not obey, only has a degree of faith, and not a living faith in the heart which in all cases will lead to repentance, confession, baptism, laying on of hands, &c. All will admit that to believe with the heart leads to and includes repentance. Why not also admit that it includes every other commandment of the Gospel? Because believing with the heart in the resurrection of Christ is the moving cause of obedience which brings salvation, it may well be said that salvation is the result of faith.

There has been much dispute among mankind in regard to justification.

Some have supposed that we are justified by the blood of Christ by simple faith alone, without performing any works either of the law or Gospel. Others suppose that we are justified by the blood of Christ by simply adding repentance to our faith without any further works. Others contend that all mankind will be justified and saved through the blood of Christ, without either faith or works. All these admit that the atonement of Christ is necessary to justification. The only dispute seems to be in regard to the conditions required of the creature by which he receives the justification purchased by the atonement. Those who believe that simple faith alone, without works, is the only condition required, generally urge the following passages in support of that view: "For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the man, unto whom God imputeth righteousness without works." (Rom. iv. 2—6.) Those who believe works necessary to justification, quote the following: "What doth it profit, my brethren, though a man say he have faith, and have not works? Can faith save him?" "Faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham, our father, justified by works, when he had offered Isaac, his son, upon the altar? Seest thou how

faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified and not by faith only. Likewise also was not Rahab, the harlot, justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith, without works, is dead also." (James ii. 14—26.) Paul and James seem apparently to contradict each other; and this has been the cause of differences of opinion in our day: but these apparent contradictions can easily be reconciled, if we take into consideration the two different subjects upon which they were writing. Paul was writing to a people who were inclined to believe in circumcision, and other works of the ancient law which had been done away in Christ. And he shows clearly that circumcision and many of those ancient laws were given in the earlier ages, not to take away past sins, nor to justify those to whom they were given, but for various other purposes; and that by complying with those works, they did nothing more than what they were indebted to do, and that the reward attached to these acts was "not reckoned of grace, but of debt;" or in other words, the reward of grace is a forgiveness of past sins; but the reward of debt is a freedom from the condemnation, not of past sins, but of the sins which would exist in case we refused to pay the debt: for instance, God commanded Abraham to circumcise himself and all the males of his house, not to justify himself or his house of past sins, but for another purpose. When this commandment was given, it brought Abraham under obligations to obey it; it was a debt he owed to the Lord; if he paid it, there would be no condemnation arising from disobedience in relation to that particular commandment,

and he would have the reward of a clear conscience, so far as the payment of that particular debt was concerned; but in all this there is no reward of grace manifested in the forgiveness of any sins which may have previously been committed. Therefore as obedience to these particular laws did not bring remission of sins, Paul could with propriety say that Abraham and others were not justified by works, that is, by such works of the law as circumcision, &c., which were given for a very different purpose than that of justification. It was very necessary that Abraham should do those works, though they were not works intended to bring remission of sins or justification, yet the performance of them would prevent the sin of negligence, and would also bring such blessings as were attached to them by way of promise. But after these laws and circumcision were done away in Christ, then Paul could say, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." If those laws and ordinances which were given to Abraham to perform, were not intended to justify him of his past sins, much less would they justify those who lived after Christ, when they were done away. After Christ, these works given to Abraham to perform, were not considered even as a debt binding upon any: they were works, therefore, that would be sinful to perform. The faith of that man that "worketh not," that is, that does not perform works that are done away, "is counted for righteousness."

But as Abraham was justified by faith, it may not be improper to inquire whether there were any other class of works, connected with his faith, that were of a justifying nature. Paul says, "The Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying: In thee shall all nations be blest."—(Gal. iii. 8.) From this we learn, that the same gospel

that was to justify the heathen through faith, and bless all nations, was actually preached to Abraham. Now in the gospel there are certain works to be connected with faith for justification: by these works of the gospel, he manifested his faith and obtained justification; and not by the works of the law, such as circumcision, &c. Paul says, "Faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised: that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised."—(Rom. iv. 9-12.) From these passages we learn, that Abraham was justified before circumcision, consequently the gospel of justification must have been preached to him before that law was given. That there were works connected with the gospel preached to Abraham, is

evident from the fact that all the heathen nations who lived in the Apostles' days, could be justified and become his children by walking, as Paul says, "in the steps of that faith of our father Abraham." There were certain steps pertaining to the gospel and faith of Abraham, in which he walked; otherwise he could not have been justified. Whatever works these steps of justification included, the very same were required of the heathen after Christ. These steps of the gospel, since Christ, we have already observed, are Repentance and Baptism, which bring remission of sins and justification, being the results of faith, or, in other words, the steps of faith that Abraham walked in. Therefore, "to him that worketh not" the works of circumcision and other laws that are done away, but performeth the works of the gospel, "his faith is counted for righteousness," the same as Abraham's was, who walked in the steps of the same gospel, and was justified in the same way. This view of the subject perfectly reconciles the teachings of both Paul and James, and shows most clearly that both were correct, when their statements are applied to the two different subjects upon which they were writing. EDITOR.

QUESTIONS AND ANSWERS ON DOCTRINE.

BY THE EDITOR.

Question. How many ways has God ordained to obtain eternal life?

Answer. Only one.

Q. How many dispensations has God sent into the world?

A. Many hundreds.

Q. Has not God's plan of saving men been different under different dispensations?

A. Not in the least, so far as certain laws and ordinances are concerned.

Q. What is the plan of salvation?

A. It is to believe and do all things that God requires of us, and then we

shall be saved through the atonement of Christ.

Q. Has God required mankind under different dispensations to believe and do the same things?

A. In some respects He has, in others, He has not.

Q. What are those general laws and ordinances necessary to be believed and obeyed in all dispensations, in order to obtain a complete salvation?

A. They are, first, Faith in the atonement of Christ; second, Repentance of all sin; third, Immersion in

water for the remission of sins ; fourth, the Baptism of Fire and of the Holy Ghost through the ordinance of Confirmation, or the laying on of hands.

Q. Could not any man from Adam to Christ receive a full salvation without being Baptized in water and with the Holy Ghost ?

A. No ; unless some other person authorized has been or shall be baptized for him after he is dead. Neither can any man from Christ to the end of the world, enter into the Celestial Kingdom without embracing these same principles.

Q. Who has authority to Baptize and Confirm ?

A. None but those whom God has called and ordained.

Q. Have the Roman Catholics authority to baptize ?

A. No : for they have no inspired Apostles and Prophets among them : neither have they any new revelations, and without these things no one ever was or ever can be called to the ministry.

Q. Is the Roman Catholic Church the Church of Christ ?

A. No : for she has no inspired priesthood or officers, without which the Church of Christ never did nor never can exist.

Q. How long since the Roman Catholic Church lost the authority, and ceased to be the Church of Christ ?

A. She never had authority, and never was the Church of Christ ; and consequently she could not lose that which she never was in possession of.

Q. If the Roman Catholics are not the Church of Christ, where has the Church of Christ existed since inspired men ceased from the earth ?

A. She has existed in heaven where the gates of hell never can prevail against her, because she is built upon the rock ; and the inspired Apostles are in heaven with her whom the Saviour promised to be with always, even unto the end of the world.

Q. What has become of the Apostles' successors ?

A. The Apostles had no successors

after those died off who were called by inspiration and new revelation.

Q. After the Church of Christ fled from earth to heaven, what was left ?

A. A set of wicked Apostates, murderers, and idolaters, who, after having made war with the saints, and overcome them, and destroyed them out of the earth, were left to follow the wicked imaginations of their own corrupt hearts, and to build up churches by human authority, and to follow after the cunning craftiness of uninspired men ; having no Apostle, Prophet, or Revelator to inquire of God for them : and thus, because of wickedness, the Church, and Priesthood, and gifts, and ordinances, and blessings of the everlasting Gospel, were taken from the earth, and reserved in heaven until the fulness of times, when it was predicted that they should again be restored among men to continue until the end should come.

Q. Who founded the Roman Catholic Church ?

A. The Devil, through the medium of Apostates, who subverted the whole order of God by denying immediate revelation, and substituting in the place thereof, tradition and ancient revelations as a sufficient rule of faith and practice.

Q. Did the great Protestant Reformers restore the Church of Christ to the earth ?

A. No : for they had no inspired Apostles, Prophets, or Revelators among them, without which the Church could not be restored.

Q. But did not any of the Protestant Reformers have authority to Baptize and Confirm ?

A. Not any of them : for they pretended that ancient revelation was a sufficient rule of faith ; and, therefore, that no new revelation was needed : and without new revelation no man could be called and authorized to administer Gospel ordinances.

Q. But did not the first Protestant Reformers receive their ordination and authority from the Catholics ?

A. Yes: and in this manner they received all the authority that their mother church was in possession of; and the mother having derived her authority from the Devil, could only impart that which his Satanic majesty was pleased to bestow upon her. If thorns could bear figs—if a bitter fountain could send forth sweet water—or a corrupt tree bring forth good fruit, then the whore of Babylon could confer divine authority upon her harlot daughters. But whatever authority the mother might have pretended to confer upon the daughters, she afterwards was very careful to take from them by excommunication. Therefore, unless the Reformers received fresh authority from heaven by new revelation, they had no authority at all.

Q. Are all the Baptisms administered by the Catholics and Protestants, and the different sects which have, from time to time, dissented from them, illegal, because the ministers were not authorized?

A. They are, every one of them, illegal, and null, and void, and without effect; and will not be considered baptism in the day of judgment any more than the acts of unauthorized men in human governments are considered legal.

Q. Was not the Protestant Reformation a great benefit to the world?

A. Yes; it served to weaken the power of the mother church, and produced a great division in Satan's kingdom—the mother being opposed to her harlot daughters, and the daughters against their most abominable mother; and in this family war, the harlot daughters became also sorely displeased with each other. And in the midst of the contending elements, wise men became convinced that the civil government could not safely be entrusted with any of the contending parties: hence arose governments supporting religious freedom: whereas, if it had not been for the divisions in Satan's kingdom, freedom of conscience would have been wholly unknown in

the nineteenth century. The iron yoke of Romanism would have sorely galled the necks of all nations upon whom she had power to place it. It was to weaken this corrupt, soul-destroying power; and to stir up contention, division, and war in all her borders, preparatory to the establishment of religious liberty, that God moved upon the hearts of the great Protestant Reformers of the sixteenth century.

Q. Is not sincerity a sufficient qualification to entitle a man to salvation?

A. No: sincerity is *necessary* to salvation, but is not *sufficient* for salvation. Paul, in his sincerity, verily thought he ought to do many things contrary to Jesus of Nazareth. Jesus said to his apostles, "The time cometh that whosoever killeth you will think that he doeth God service." (John xvi. 2.) No one, who believes the Bible, will have the presumption to say, that those who killed the apostles could be saved, and yet Jesus says, that those murderers were to be so sincere, that they would really think that they were doing God service. Idolaters are frequently sincere, so much so, that they are willing to sacrifice their own lives to their idols. But the Scripture says, that no idolater can inherit the kingdom of God. Millions of sincere persons will be shut out of the kingdom of heaven; and yet no person will be permitted to enter that kingdom unless he is sincere. The sincerity of some of the Catholics and Protestants in their religion, will in no wise qualify them for salvation. He that would be saved must not only be sincere, but embrace the true Gospel, be baptized into the true Church, and continue a faithful member of the same unto the end. This is the only way to be saved with a full salvation. As neither Catholics nor Protestants are members of the true Church, they cannot claim celestial glory. However sincere, they are unprepared to dwell with God and receive the fulness of his glory.

Q. How long since the Church of Christ has been absent from the earth?

A. We have no history or knowledge of the Christian Church on the Eastern hemisphere after the second century. The Christian Church on the Western hemisphere ceased near the beginning of the fifth century. The Christian Church, therefore, was absent from the earth for above fourteen centuries.

Q. What has become of all the nations and generations during these fourteen centuries?

A. They have lived without prophets, without inspired apostles, without revelators, without the voice of God, without the ministry of angels, without heavenly visions, without authorized ministers to baptize or minister any other ordinance of the gospel, without the miraculous gifts of the Spirit, without the true Church, and consequently have died without salvation. And thus about fourteen thousand millions of the human race have gone down to their graves in ignorance and darkness, since the Church was taken from the earth.

Q. Will all these generations be damned without remedy?

A. All these have died without hearing a message sent to them by divine authority; they have died without rejecting a message, and therefore will not be under the same condemnation as those who lived when messages have been sent, and who rejected the same. All these will be punished according to their works, and will be shut up in prison like those who perished in the flood, and will eventually have the gospel preached to them, even as Jesus preached the gospel to the antediluvian spirits; (those who receive the gospel in prison will be re-deemed therefrom; and those who reject it, will be sent down to hell with those who reject the same while here in the flesh.) This eventually gives the same privilege to both the dead and the living that they may all be judged by the same law. Hence the apostle Peter, after having informed us that Christ "went and preached unto the spirits in prison which sometime were disobedient, when once the long suffering of God waited in the days of Noah," also informs us of the reason; "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh." (1 Peter iii. 19, 20; also iv. 6) The purpose to be accomplished in preaching to those who are dead and in prison, is to place their spirits in a condition to "*be judged according to men in the flesh,*" who hear

the gospel in this life. Thus both the living and the dead will be judged by the law of the gospel. Those who receive it will be saved; those who reject it will be damned.

Q. Why did not God send some one inspired with authority to build up his Church, during this long period of fourteen centuries?

A. Because the nations had become so extremely corrupt through the traditions handed down from their Apostate fathers, that they would not have suffered the true Church to be built up among them. Liberty of conscience was not tolerated sufficiently to permit a message by divine authority to be published in their midst. If God had sent forth servants to restore the true Church to the earth, before He had prepared the way by the establishment of governments favorable to religious liberty, they would have been killed off as the former day messengers were, and the church would again have been driven from the earth; and such wickedness would have left them in a far worse condition than what they would have been in if no message had been sent. If a message had been sent, and they had rejected it, it would have deprived them of hearing the gospel in prison with those who died in ignorance. The condition of things in the spiritual world will be more favorable to their hearing and receiving the gospel than it would have been under the tyrannical and corrupt powers of an Apostate Church. God, therefore, has dealt with these Apostate generations in that way that will, in the end, save far more of them than could have been saved by giving them a message in this life to trample under their feet. Other generations are in more favorable circumstances to have the gospel in this life, and in such cases, greater numbers can be saved than there could be by postponing the offer of salvation until they enter the spirit world. Hence God takes into account the favorable or unfavorable circumstances in which generations are placed, and sends them the gospel in this life or in the world of spirits, just according as He sees that it will have a tendency to save the most: this, therefore, is the reason why He has sent no divine message to the inhabitants of our globe, during the long and dreary night of fourteen centuries.

Q. But insomuch as it is the object of God to save men, why not send the gospel

to each generation here and in the next world also?

A. Because if they reject the gospel here, they have not the privilege of entering into the prison in the spirit world, and of again hearing the gospel among those who never heard it while in the flesh: God's justice requires those who reject the gospel to be damned, instead of being favored with a prison among those who are less guilty. Those in prison are in an intermediate state: they are not saved, neither are they irrecoverably lost: but when the gospel is preached to them it will decide their fate, redeeming those who receive it, and damning those who reject it; the one rising to light, glory, and happiness—and the other falling to darkness, damnation, and misery. And thus will the living and the dead be judged by the same gospel; and the mercy and justice of God be manifested to all without partiality. It will be perceived that the message of the gospel either saves or damns, instead of sending their spirits to an intermediate state.)

Q. Is this intermediate state, which is called in the scriptures a prison, a place of punishment?

A. Yes: but the severity of the punishment is not as great as is experienced among those who are sent to hell. Their punishment will be in proportion to their sins, and the light which they have rejected. Indeed, the long ages of darkness, ignorance, doubt, and uncertainty which will slowly roll away, will of itself make them wretched and miserable. How tedious and wearisome must have been the

condition of the antediluvian spirits to remain the long period of two thousand years and upwards without any ray of hope, until Jesus opened their prison doors by preaching the gospel to them while his body was sleeping in the tomb.

Q. Will God's kingdom or Church be again restored to the earth?

A. It has already been restored.

Q. When did this restoration take place?

A. On the sixth day of April, in the year eighteen hundred and thirty.

Q. In what part of the earth was this kingdom first organized?

A. In the town of Fayette, Seneca county, and State of New York.

Q. How many persons were included in the first organization?

A. Only six.

Q. In what manner did the Lord proceed to restore his Church to the earth?

A. He first sent an holy angel to a young man, named Joseph Smith, and directed him where to obtain the sacred history of the ancient nations of America, and also the Urim and Thummim, and commanded him to translate these records into the English language.

Q. What was the use of this sacred history?

A. It contained the fulness of the gospel, as Jesus Christ himself preached it to the Aborigines of America, soon after his resurrection. Every principle and ordinance of the gospel, in this sacred book, is so exceedingly plain, that it leaves no uncertainty upon the mind, as it regards the way of salvation.

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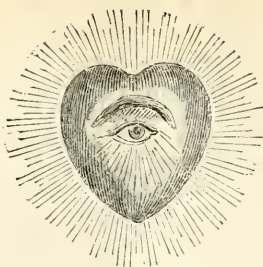
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SEER.

ALL YE INHABITANTS OF THE WORLD, AND DWELLERS ON THE EARTH, SEE YE, WHEN HE
LIFTETH UP AN ENSIGN ON THE MOUNTAINS.—*Isaiah xviii, 3.*

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FAITH IS THE GIFT OF GOD.

BY THE EDITOR.

Faith is the gift of God. In what manner does God give faith? Does he impart this gift to the mind by the immediate operation of the Holy Spirit independent of any other means? Does he bestow it unsought for and irrespective of the preparation of the mind? Does he confer it independent of the agency of man? To say that man obtains this gift without preparing himself, or without the exercise of any agency, is to deprive him of all responsibility in regard to whether he has faith or not. This condition would free him from all blame or condemnation for unbelief. If agency is in no way concerned in obtaining faith, it would be the highest act of injustice to punish the unbeliever: there would be no more responsibility about him than there is about the dumb brute. What would be thought of the justice of a man who would punish his horse because he was not harnessed? If the animal were endowed with the power of speech, would he not say, that he was an irresponsible being, that he had no power or agency to harness himself, that the gift of harnessing belonged to a higher and superior being to him-

self, and that he considered it very cruel, and unjust, and tyrannical for that higher being to punish him for not exercising a faculty with which he was not endowed, which was far beyond his capacities, and which was a condition that man alone was capable of bestowing? If faith is the gift of God, and man has no agency in obtaining this gift, then he stands in the same relation to God in regard to having faith, as the horse does to the man in regard to being harnessed; and if it would be unjust and cruel in man to punish his horse for not being harnessed, it would be equally unjust and cruel for God to punish man for not having faith, if he be considered a being incapable of the exercise of such a faculty.

That faith is the gift of God there is no dispute; but that God bestows this gift unsought for, and without any preparation or agency on the part of man, is not only unscriptural and unreasonable, but extremely absurd, when we consider that man is to be punished for his unbelief. But some may inquire, has not God the power and right to do with man as he pleases? Has not he power to withhold

faith, and punish whomsoever He will, whether they deserve it or not? We reply, that whatever power God has, it is certain that he will not exercise it contrary to the principles of Justice and Mercy, or contrary to the revealed character which He has given of Himself. If it were possible for Him to change or deviate from His word, then he would cease to be God. If he would punish the innocent and acquit the guilty, He would be a Being altogether unlovely and undesirable—a Being to be feared, but not to be loved. Therefore we may rest assured that he will never punish a man for his unbelief, unless man has the power to obtain faith through the exercise of his own free will.

But if faith cannot be obtained, unless sought for properly, how can the sayings of Paul to the Ephesians be reconciled with this idea? “For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” (Eph. ii. 8—10.) We are to understand from these passages, that the grace and faith by which man is saved, are the gifts of God, having been purchased for him not by his own works, but by the blood of Christ. Had not these gifts been purchased for man, all exertions on his part would have been entirely unavailing and fruitless. Whatever course man might have pursued, he could not have atoned for one sin; it required the sacrifice of a sinless and pure Being in order to purchase the gifts of faith, repentance, and salvation for fallen man. Grace, Faith, Repentance, and Salvation, when considered in their origin, are not of man, neither by his works: man did not devise, originate, nor adopt them; superior Beings in the Celestial abodes, provided these gifts, and revealed the conditions to man by which he might become a par-

taker of them. Therefore all boasting on the part of man is excluded. He is saved by a plan which his works did not originate—a plan of heaven, and not of earth.

Well might the Apostle declare to the Ephesians, that these gifts were not of themselves, neither of their works, when the God and Father of our spirits, from whom cometh every good and perfect gift, was the great Author of them. But are these great gifts bestowed on fallen man without his works? No: man has these gifts purchased for and offered to him; but before he can receive and enjoy them he must exercise his agency and accept of them: and herein is the condemnation of man, because when he was in a helpless fallen condition, and could not by his own works and devices atone for the least of his sins, the only Begotten of the Father gave his own life to purchase the gifts of faith and salvation for him, and yet he will not so much as accept of them.

Faith therefore is the gift of God, but man cannot have this choice heavenly treasure only in God's own appointed way. Among the means that God has ordained through which man may receive this great and precious gift, may be mentioned the preaching of the word by men called and inspired by the gift and power of the Holy Ghost: for saith the Apostle, “How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?” “So then, faith cometh by hearing, and hearing by the word of God.” (Rom. x. 14, 15, 17.) Though faith be the gift of God, yet it comes by hearing the word. Through this medium man makes himself acquainted with the evidence in favor of the divinity of the word; the evidence being of divine origin as well as the word. This evidence begets faith in

the mind; and this faith, though it be obtained through the exercise of the free will and agency of the creature, is still the gift of God, granted through the evidence accompanying the preached word. In the Apostles' days, when the art of printing was unknown, and the great majority of mankind could not read the word, the principal means of obtaining faith was by the process of preaching and hearing, but in these days, in many instances, faith comes by reading as well as by preaching: for a man called and inspired of God can both preach and write by the power of the Holy Ghost, and when the honest humble soul either hears or reads that which is given by the Spirit, the light that is in him witnesseth that it is of God; for light cleaves to light, and truth to truth; the Spirit gives light to every man that comes into the world, and if he loves the light that is in himself, he will love all other light that is presented to his mind, and embrace it. Light cannot be presented to the mind of a candid, honest person, without being perceived to be light; but if he receive it not, he extinguishes in a degree the light that is in him, and darkness still greater ensues, and he is left to commit evils of a greater magnitude, until the light that was in him has entirely fled, and darkness reigns triumphantly: this darkness brings misery and wretchedness in this world and eternal torment in the world to come. This is the state of man who rejects light and truth, and will not exercise faith in that which the light that is in him teaches him is true.

The word and the evidence accompanying it are both the gifts of God; but besides these, the light that is in every man who comes into the world is also the gift of God through Christ. For if Christ had not purchased this gift for man by his atoning blood, man would have been destitute of all light. Darkness alone would have reigned, and our world would have been a hell

—the miserable abode of fallen spirits and fallen man: no ray of light could have penetrated the darkened understanding: the extreme of misery would have been the result. But saith our Saviour, "I am the light and the life of the world;" all light that is in the world came by him through his atonement; it is the gift of God to fallen man. If the light that is in man be the gift of God, surely all additional light offered to him, must be the gift of God also. By faith man should lay hold of this light, wherever he may discover it.

The only way to receive additional faith and light is to practise according to the light which we have: and if we do this, we have the promise of God that the same shall grow brighter and brighter until the perfect day. Every word of God is light and truth. He that saith, that he is in the light, but obeyeth not the words of truth, is deceiving himself, and is in darkness; for none are the children of faith, except such as walk in the light, and obey its laws. How many millions in Christendom profess to be Christians, and say that they are in the light and have been born of God, and yet they have never obeyed even the first principles of the light; they have never repented properly, and been immersed in water for the remission of sins by the ministration of one whom God has authorized; and yet they pretend that God for Christ's sake has forgiven their sins. How blindly deceived, and how vain their faith and hope of salvation! God has not forgiven their sins; neither will he forgive them, until they obey the message of the Gospel, according to the precise order which he has revealed. Faith is the gift of God, and is one of the means of salvation; but none can have this gift except in the way that God has ordained: and all who pretend to have faith, and obey not that form of doctrine which God has revealed, will find that their faith is of no effect, and that they will be damned with unbelievers:

for God will not confer saving gifts upon the disobedient.

Every thing that is good comes from God and is the gift of God. God has given revelation upon revelation unto man for his benefit; and the generations to whom he has given his word will be judged by that word at the last day. God raised up a prophet in our day, and gave him the Urim and Thummim, and revealed a flood of light and truth through him to this generation. This generation will be judged out of the books and revelations which God gave through this prophet. If they exercise faith in these revelations, and obey the same, they will be justified and saved; but if they disbelieve them, and harden their hearts against them, they will surely be damned; for the Almighty reveals not his word in vain. What doth it benefit this generation to offer them a heavenly gift, and reveal to them more light and truth if they receive it not? The gift benefits those only who receive it. The rest will receive a greater condemnation. When the honest read that heavenly treasure—the Book of Mormon, they are filled with joy unspeakable, because God has again spoken to man as in ancient times; their souls feast upon the contents of that holy and divine book; and so great is their joy, that they cannot find language adequate to express the overflowings of their hearts. But how different are the feelings of those who reject it:

light and truth flee from them, and they feel angry to think that God should again speak to man. But God will show them by his Almighty power that his word cannot be rejected with impunity. The judgments that have befallen ancient generations and nations who have rejected his word, ought to be a solemn warning to those now on the earth. But alas! the pride, highmindedness, and great wickedness of man cause him to hate the light because his deeds are evil. And thus this generation will, for the most part, perish in unbelief and disobedience to one of the greatest and most important messages that God ever sent for the salvation of the people. Oh, poor fallen man! how eager for happiness, and yet how unwilling to receive it upon righteous principles! Oh, that thou didst but know the day of thy visitation, and wouldst incline thine ear, and hearken to the voice of God, and harden not thy heart, for then it would be well with thee! But thou knowest not, neither dost thou consider the fearful judgments that await thee, if thou turnest a deaf ear to the last great message of mercy, now revealed from the heavens for thy good! Oh, turn unto the Lord, and exercise faith in him, that thy light and joy may be increased—thy faith and love become perfected, that all of the gifts of God may abound in thee, that thou mayst finally obtain eternal life, which is the greatest of all the gifts of God to man.

QUESTIONS AND ANSWERS ON DOCTRINE.

BY THE EDITOR.

Question. Does the Book of Mormon agree with the Bible?

Answer. Both books being of Divine origin, they will of course agree; for God never disagrees with himself; and His words spoken in ancient America are just as true as His words spoken in ancient Palestine,

Q. Does the Book of Mormon contain any additional light not contained in the Bible?

A. The whole volume, without exception to any of its parts, contains additional light and truth. Whether considered in its historical, prophetic, or doctrinal character, it is one

of the most wonderful and important books of which the world has any knowledge. Were it not for this choice and invaluable work, the history of the ancient nations who once peopled this vast continent, would have slumbered in perpetual darkness: all efforts to have penetrated the mists of antiquity would have been in vain. The magnificent ruins of ancient cities, palaces, and temples, buried in primeval forests, would alone have proclaimed, in silent grandeur, the strength and greatness of the former population. The Book of Mormon, then, as an ancient history, and the *only* history which we have of ancient America, is of priceless value—a gem most precious. A book is valuable in proportion to the importance and greatness of the truths which it unfolds; and this value is infinitely increased, when it is known that it is the only source of information upon the subject. That which greatly enhances the value of this ancient history is the fact of its being *sacred*. There are many histories of the ancient nations of the Eastern continent, but they are full of contradictions and absurdities, and cannot in many things be depended on. The historian, in his researches into the remote ages of antiquity, is frequently guided by speculation and conjecture. These defects render some histories of less value than others whose veracity is undoubted. The Book of Mormon being a sacred history, its declarations can be depended on: and when we read the doings of by-gone ages, we know that we have no speculation or conjecture of the historian to blind and bewilder the understanding. Every event is accurately described: every word is truth; and we feast our minds with certainty and knowledge.

Q. But what benefit is Sacred History in relation to the salvation of man?

A. By Sacred History we learn the dealings of God with nations, generations, and individuals: we perceive the prosperity that attends the

righteous, and the judgments that befall the wicked. All these things are encouragements and warnings to us, and calculated to lead us in the steps of righteousness, and cause us to shun the paths of evil.

Q. Is there any benefit to be derived from the prophetic and doctrinal portions of the Book of Mormon?

A. Yes: in this respect, the book is infinitely more valuable than all other books in the world written by human wisdom. The doctrines and prophecies contained in it, are so very definite, pointed, and plain, that no ambiguity or uncertainty is left upon the mind in regard to the way of salvation, and the events that are to transpire, so far as they are predicted.

Q. But is not the Jewish Record or the Bible equally as plain?

A. No: it, no doubt, was once just as plain and definite as the sacred Scriptures given in Ancient America. But the Bible has been robbed of its plainness; many sacred books having been lost, others rejected by the Romish Church, and what few we have left, were copied and re-copied so many times, that it is admitted that almost every verse has been corrupted and mutilated to that degree, that scarcely any two of them read alike. The original manuscripts of the books of the Old and New Testaments are no where to be found; all we have left are mutilated copies, containing an incredible number of contradictory readings. From these, uninspired men have translated by their own human wisdom our present version of the Bible, which is so indefinite that it leaves room for different opinions, clashing one against the other: hence there has arisen a vast number of sects contending about the true points of Christ's doctrine. The first thing, therefore, necessary to the re-establishment of the kingdom of Christ on the earth, was to reveal in perfect plainness the exact and precise prin-

ciples of the Gospel in all their fulness. This was accomplished in the remarkable discovery and translation of the sacred records of Ancient America.

Q. Did the revelation and translation of the Book of Mormon authorize Joseph Smith to officiate in Gospel ordinances?

A. No: God sent an holy angel, whose name was John (the Baptist) to confer upon him and upon another young man, whose name was Oliver Cowdery, authority to baptize for the remission of sins.

Q. Did this authority extend to the ordinance of Confirmation, or the laying on of hands for the gift of the Holy Ghost?

A. No: John could not baptize with the Holy Ghost; he was only authorized to baptize with water, and he could not confer authority upon others which he himself did not hold.

Q. How did Joseph Smith obtain the office of an apostle?

A. Peter, James, and John were sent to him, by whom he was ordained to the apostleship, and thus authorized to lay on hands upon baptized believers for the gift of the Holy Ghost, and to minister in all other Gospel ordinances.

Q. Who were the first ones that were legally baptized after the restoration of the authority?

A. Joseph Smith and Oliver Cowdery. After John the Baptist had laid his hands upon these young men and ordained them, he commanded them to baptize each other, which they accordingly did, agreeable to the pattern given in the Book of Mormon. And after having received the office of the apostleship, they confirmed each other by the laying on of hands for the gift of the Holy Ghost. They were also commanded to ordain each other as a pattern for future ordinations.

Q. Was not the ordination which they received under the hands of John sufficient, without their being commanded to re-ordain each other?

A. It was necessary for them to set a perfect example for others to follow. Though the ordination which the angel had conferred upon them gave authority, yet, as it was conferred previous to their baptism, it was necessary for them to be re-ordained after their baptism, as a pattern for the ordination of all future officers in the Church, lest some, in after times, should venture to ordain unbaptized persons, which the Lord did not intend, after the Church was once restored, to sanction. This is the cause why the angel commanded a re-ordination after their baptism. In the restoration of authority, the angel had a right to confer ordination before baptism, otherwise their baptism of each other would have been illegal and of no more effect than the baptisms of the apostate churches of Christendom. But when the authority was once restored, and baptism was legally administered, there existed no more necessity for ordination previous to baptism. Ordination henceforth, could only be bestowed upon baptized persons, and it was the will of the Lord that Joseph Smith and Oliver Cowdery should be the two highly favored individuals who should first set the example in all these holy ordinances.

Q. Did God give any further instructions preparatory to the re-organization of His Church on the earth?

A. Yes: He gave many revelations and commandments to Joseph Smith, setting forth the true order, rules, and regulations to be observed. He also sent an holy angel from heaven in open day, in the presence of three other individuals, namely, Oliver Cowdery, David Whitmer, and Martin Harris, who were in company with Joseph Smith, praying in the fields. These four men saw the angel descend from heaven, clothed in glory; they saw the plates of gold containing the writings of the ancient prophets of America in his hands; they saw him turn over the leaves, and beheld the

engravings thereon; they heard his voice as he conversed with them face to face: they also heard the voice of the Lord, at the same time, speaking out of the heavens, declaring to them that the unsealed portions of the plates had been translated correctly by Joseph Smith, and commanding them to bear testimony of what they then saw and heard to all nations, kindreds, tongues, and people, to whom the translation should be sent. In accordance with these sacred injunctions, they have sent forth their printed testimony in connection with the translation, called the Book of Mormon. These were some of the great preparatory events, preceding the organization of the Church of God again upon our earth. After the way was fully prepared, the kingdom of God was set up, consisting of only six members.

Q. Did Joseph the Prophet receive any further instructions concerning the kingdom after its restoration?

A. Yes: God continued to give line upon line, precept upon precept, year after year, to govern, and set in order, and regulate all things pertaining to the Church, that it might grow, and flourish, and increase in heavenly gifts, and be prepared to accomplish His righteous purposes.

Q. What purposes are to be accomplished through the medium of this Church?

A. First: God will send his faithful servants in this church to every nation under heaven, to preach the gospel as a witness and a sign of the second coming of His Son from the heavens, to destroy the wicked and to reign with His saints on the earth. Secondly: God will, through His servants, gather out the righteous from among all nations, and assemble them in one; and they will be armed with righteousness and with the power of God in great glory. Thirdly: God will enlarge the borders of His people, and increase their dominion until

the greatness of the kingdom under the whole heavens shall be given into their hands. Lastly: God will destroy every nation under heaven that will not obey the fulness of His gospel and become subject to the laws of His kingdom.

Q. What does the Lord require of the people of the United States?

A. He requires them to repent of all their sins, and embrace the message of salvation, contained in the Book of Mormon, and be baptized into this church, and prepare themselves for the coming of the Lord.

Q. What will be the consequence if they do not embrace the Book of Mormon as a divine revelation?

A. They will be destroyed from the land and sent down to hell, like all other generations who have rejected a divine message.

Q. In what way will the Lord destroy this nation if they reject the Book of Mormon?

A. By a succession of the most terrible judgments. Plague will follow plague in rapid succession, desolating populous cities and destroying hundreds of thousands. The rains of heaven will be staid, and the earth will not yield forth her wonted harvests, and thousands will pine away with hunger and perish. The bonds of the Union, which now hold together the States of this Republic, will be severed, and a fearful, desolating civil war will rage between the South and the North. The people then will no longer dwell upon their farms, and in their villages, and cities with security, but they will flee from city to city, and from State to State before the face of their enemies, and fear and terror will be upon them by day and night. The laws of the land will then be powerless, and the people will no longer be under their wholesome influence; bands of robbers and murderers will wander over the land unrestrained, and thus will the whole nation mourn and waste away and perish, unless they will hearken unto the great message

which God has in mercy sent to them. There is no other alternative; they must either embrace the Book of Mormon as a divine revelation, or be cut off by judgments from the land, for it is the sure and certain decree of heaven. God is not to be mocked, neither can a message be rejected from Him with impunity. Now is the day of mercy; now peace dwells within your borders; now the proclamation is repent and come forth with humble hearts and contrite spirits, and be baptized for the remission of sins, that you may receive the Holy Ghost. If this proclamation is unheeded, the sword of justice, which is already unsheathed, will fall heavily upon you. Do not flatter yourselves that you will escape, nor suffer yourselves, for a moment, to suppose that all is well, for

the decrees of the Eternal must be fulfilled, and this land must be cleansed from wickedness.

Q. But will the Lord destroy the righteous with the wicked in the day when he executes fierce judgment upon the nation?

A. No: the righteous will take warning and flee to the mountains and vales of Utah, that they may escape these sore calamities; but even they will be visited with great tribulation, unless they give the most earnest and diligent heed to the Book of Mormon, and to the other commandments and revelations which God has given or shall hereafter give to them. The wise will foresee the evil and hide themselves; but the wicked will be caught in their own snares, and fall into their own pits.

EDITORIAL.

STATISTICS OF UTAH TERRITORY, as reported by the Bishops, Oct. 16th, 1853,—

Total number of inhabitants,	18,206
Persons on Missions	139
Births, during the year ending	
October 6th, 1853,	904
Deaths do. do. do.	253

We presume that the total number of inhabitants reported, does not include the emigration to that territory, during the year 1853. It is also presumable that the territory was only partially reported.

SANDWICH ISLANDS.—The gospel on those islands is spreading rapidly: from April 6th to July 25th the church was increased by the addition of about one thousand souls. The translation of the Book of Mormon into the Hawaiian language is completed and ready for the press.

CHINA.—Our Missionaries to the celestial empire have returned. No opportunity for the introduction of the

gospel among them at present. Wars and other judgments will, no doubt, eventually prepare the way, so that the kingdom of God may be established in their midst, and the honest, humble seekers after truth enter therein, and, in due time, be gathered to Zion: for thus saith the Lord, by the mouth of Joseph the prophet, "And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another."—Doc. and Cov. sec. xv., 13. In this general emigration of the Saints from all nations, China must contribute her portion, songs of praise and gladness in the Chinese language, will yet be heard among the congregations of Zion. The word of the Lord shall be fulfilled in its time and in its season.

SAN BERNARDINO, CALIFORNIA.—The country of San Bernardino is in-

habited by the Saints: it is in the southern part of California, and extends from the south-western part of Utah, to within 25 or 30 miles of the Pacific ocean. There are three saw-mills and one flouring mill in the settlement. They are entitled to one State Representative. The colony is in a flourishing condition under the presidency of Amasa Lyman and Charles C. Rich, two of the twelve.

NEW WORK.—“JOSEPH SMITH THE PROPHET.” This is the title of a very interesting work, written by the direction, and under the immediate inspection of the Prophet himself. It is now for the first time, printed. It contains the genealogy and a brief sketch of his ancestors back for six or seven generations. Several remarkable dreams and visions of his father are related. But what renders the work doubly interesting is the early history of the Prophet, including many remarkable occurrences and important facts, never before published. Copies of this work would be valuable to every lover of truth, and would adorn the libraries of the honest and patriotic descendants of our pilgrim fathers, who will be pleased to learn that one of the greatest and most renowned Prophets that ever graced our earth, descended from that hardy illustrious race who first peopled the dense forests of New England, and formed the nucleus of a great and independent nation of freemen. We have on hand a few copies, procured from England, printed on superior paper, and bound in the most superior style of morocco, neatly gilt. Price \$2; common paper, calf \$1, 50; roan, \$1.

“MILLENNIAL STAR.”—This is the title of a weekly periodical of sixteen pages, published by the Latter-day Saints at 15, Wilton-street, Liverpool, England. This much esteemed and highly interesting periodical has been published for many years; fifteen volumes have been completed. In the

British Isles, it has a circulation of about seventeen thousand; it is also extensively circulated in Europe, Asia, Australia, Pacific Islands, and America. Its columns embrace the general history of the Church of the Latter-day Saints from its rise, together with the interesting news from our missionaries among all nations; they are also interspersed with many articles on prophecy and doctrine, opening the grand events of futurity, and elucidating the principles of salvation, with a clearness which, at once, shows that they are the productions, not of human wisdom, but of the wisdom of God. The Saints who wish to inform themselves of the rapid spread of the Gospel, and upon every other useful subject connected with the great Latter-day Dispensation in which they live, should without fail procure the volumes of the *Star*, and they will have a continual feast. We have volumes 11, 13, 14, and 15 on hand for sale. Prices as mentioned in the Catalogue, except vol. 14, which contains 44 Nos. and supplement, for \$2, or \$2, 20 including postage pre-paid by us. Will the Saints be indifferent about procuring these most valuable publications? Will they grope in darkness when light of the most pure and heavenly nature is within their reach? Will they plead poverty, as an excuse for depriving themselves and their children of blessings that would be of more value to them than any earthly consideration? Would it not be much better to dispense for a while with some of the luxuries of life, and thus save a little means to procure heavenly light and truth, than to live in ignorance of what God is doing through His people? Would it not be more God-like to dispense with that nauseous and disgusting habit of chewing and smoking tobacco, and by that means not only save your health and constitution, but save funds to purchase a far more healthy and durable food upon which you can feast your minds both in

time and in eternity? Or will you lie down and grovel in ignorance, like the natural brute beast, and yet profess to be Saints? Will you, not only curse yourselves with blindness and darkness, but entail the same upon your children and upon your generations after you? How can you be the children of light, when light shines all around you, and yet you perceive it not? One Presiding Elder over a branch of forty professed Saints in North Carolina writes that he had heard nothing of the Saints since they were driven from Nauvoo. Now, if he had been in China, in Australia, or in the Pacific Isles, he would have obtained an abundance of news concerning them; but it seems that some impenetrable barrier down south has shut out all light and information for these many years; it must be a dismal place, indeed! We can think of nothing to compare with it only the old antediluvian prison where no heavenly light or information burst in upon them for the long dreary period of two thousand years and upwards. How long it will be before the prison doors down south will be opened, we

know not. There possibly may be some chance for them at the close of the Millennium.

APPOINTMENT.—Elder James Brown is hereby appointed Emigration Agent for the Saints at New Orleans. He is requested to go immediately to that city, so as to be there in time to make preparations for the ships, filled with the emigrating Saints from Liverpool. The most of these ships will most probably arrive between the middle of February and the middle of May. Elder Brown has been laboring in the ministry with some success in Indiana, and we trust his active business turn of mind will prove a blessing to the emigrating Saints, and save them much expense and trouble. Brother Brown will open a correspondence with S. W. Richards, our agent at Liverpool, and will thus learn, previous to the arrival of each ship, the names and ages of all the passengers on board, which will be a help to him in making every necessary arrangement.

ORSON PRATT,

President of the Saints in the
U. S. and British Provinces.

REPENTANCE.

BY THE EDITOR.

REPENTANCE is one of the conditions granted to fallen man, through which he is made a partaker of the purchased gift and blessings of salvation. Repentance is a sorrow of heart for all past sins committed, and a full confession unto the Lord of the same, connected with a covenant or promise, and a fixed settled determination in the mind, to sin no more. Repentance may be considered under the following four heads—

First. The evils and sins to be repented of.

Second. The nature of the sorrow connected with true repentance.

Third. The confession necessary for the penitent.

Fourth. The promise and determination to sin no more.

We shall examine, First, *The evils and sins to be repented of.* Before any one can repent, he must be convinced of sin. Sin is a transgression of the law. Without a knowledge of the law, a person cannot always discern between good and sinful actions. The light that is in every man which comes into the world, will enable him, without the aid of the revealed law, to distinguish in some small degree, between good and evil. But there are many evils that could not be known short of the revealed law. The light of conscience will make manifest some of the more glaring

evils ; but this light becomes greatly obscured by neglect and by constant violation of its teachings, so much so, that persons may become almost or wholly insensible to the dictates of conscience : many actions which were once considered evils will, by constant habit, be considered virtuous ; while many practices once considered good, will by tradition and habit be transformed into evils. A heathen entirely unacquainted with the revealed law, would, if he were always to follow the still small voice of conscience, receive more and more light, and be able to discover many important truths, and to distinguish between virtue and vice more clearly than those who are constantly violating the monitor within them. But with all the light that he could glean, independent of revelation, he would be far from understanding the sinfulness of many actions, and would be entirely ignorant of the nature of others in regard to whether they were sinful or not ; and he would also be wholly uninformed in regard to a future judgment and the penalties to be inflicted upon sinners ; and without a knowledge of these things he could not repent acceptably as the Gospel requires.

It is, therefore, by the revealed law, that we become acquainted with good and evil more fully ; and by which we learn that we are accountable beings, and must be judged by the law for our doings, and that the penalty of the law must be executed upon us, if we have transgressed it, in order to satisfy the demands of justice, unless we have complied with the conditions through which mercy may have claim upon us, and may deliver us from the justice of the law. Paul says, "I had not known sin but by the law ; for I had not known lust, except the law had said, 'Thou shalt not covet.'" (Rom. vii. 7.) Without the law, conscience does not teach us that to labor on the Sabbath day is sinful. There is no process of rea-

soning that will teach a heathen that labor on the Sabbath is any more sinful, than labor performed on Monday, or Tuesday, or any other day of the week. It is by the revealed law, and not by conscience, that this sin is discovered. Conscience may teach the heathen that to murder is an evil, and human laws may teach them that death shall be the punishment of the murderer. Through fears of the penalties of the law and the evils resulting in this life, they refrain in a great measure from committing this crime ; but they have no knowledge of the higher law against murder, nor of the greater penalty which will be inflicted upon the murderer beyond this life ; they have no knowledge of a higher Being who will call them to account for that crime. If, therefore, they should repent of murder, it would not be for the purpose of escaping the penalty in the next life, nor for the purpose of pleasing God, of whose laws they know nothing, but for the purpose of avoiding the evils resulting in this present world. Such repentance, though good as far as it goes, is not that which the Gospel requires ; it is not repentance towards God, but it is a repentance towards man, in order to please man, and to avoid the penalty of man's laws.

There are many among the heathen who commit adultery and fornication ; conscience does not tell them that God is displeased with these evils ; indeed, some of them do not consider these to be evils, and have no more remorse of conscience in doing them, than they would have in eating when they were hungry. But when they learn the law of God, they discover that these are great evils, and that the punishments to be inflicted in the next life for these sins, are of the most fearful nature. Without the law, they consider that all is well ; but when the law is made know, they find themselves transgressors. As the apostle Paul says, "Without the law sin was dead. For I was alive without the

law once; but when the commandment came, sin revived, and I died. And the commandment which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." (Romans vii. 8—13.)

Where there is no knowledge of the revealed law of God, sinful actions will not be punished to the same extent as where the laws and their penalties are known; for the apostle says, "Sin is not imputed when there is no law." (Rom. v. 13.) That is, sin is not imputed to the same extent, and they are not punished with the same severity, as those who are acquainted with the law. Hence, the Saviour declares that he who knoweth the master's will and doeth it not, shall be beaten with many stripes; while he that knoweth not, and yet doeth things worthy of punishment, shall be beaten with few stripes. The apostle also says, "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." (Rom. ii. 12.) The heathen, therefore, will perish without law, and be beaten with few stripes, because they obeyed not the light that was in them; but the penalty of the revealed law, will not fully be executed upon them, and it will be more tolerable for them in the day of judgment, than for those who have sinned, having the law, and who are to be judged by the law, and have the sentence of the law executed upon them. Such, without repentance, will suffer eternal torment and everlasting banishment from the presence of God. And they will have weeping, and wailing, and gnashing of teeth.

Having learned that man is convicted of sin by the law, let us next endeavor to ascertain what sins the present generation are guilty of, in order to learn whether they have any need to repent. We will, for the present, pass over the sins of the heathens, and enumerate some of the evils existing among Christian nations where they have copies of the revealed law, existing by millions, and where almost every family can read the sacred pages of the same. The Divine law says, "*Thou shalt not kill.*" Now it is not the individual who murders who is alone criminal, but all those who sanction the same. When the Saints were murdered in Missouri and Illinois by the marshalled hosts of the wicked, who were urged on by the highest authorities of those States, it is a notable fact that thousands of professed Christians, and many Christian ministers of different denominations, were directly engaged in those most wicked and horrid murders. When the great prophet of the Lord was taken unlawfully from his peaceful avocations, and torn from his family, and carried, with a number of others, into the mob camp, and was sentenced to be shot the next morning, who was it that sanctioned and urged on these diabolical deeds? We reply, that among the vast hosts of those who made no profession of religion, there were no less than SEVENTEEN preachers of different orders who were in this council, and most strenuously urged the cold-blooded murder of the Prophet and his friends, in the presence of their own families upon the public square. Have these preachers, and the thousands of professors of religion who took such an active part in the foul murders of the Saints, been disfellowshipped by their brethren throughout the States? No, they are still, the most of them, retained in the respective churches to which they belonged. But where those who immediately participated in these bloody persecutions,

the only ones guilty? Were there not hundreds of thousands in the United States and other Christian nations, who in their hearts sanctioned these things, and who still continue to sanction them? Yea, more, has not even the general government itself, indirectly sanctioned these wholesale murders and robberies, as has been most clearly manifested by their cold and unfeeling neglect, and their refusal to protect the Saints in the rights of American citizens, while dwelling in those rebellious States? Will the persons who committed these murders and shed the blood of the only prophets which God has sent to the earth for more than a thousand years, be the only ones condemned as murderers in the day of judgment? No. Every person who has in the least sanctioned these things will suffer with the murderers, unless they repent. The Saviour said that the blood of all the prophets which had been shed upon the earth, from the days of righteous Abel, until the blood of Zacharius, which was shed between the temple and the altar, should be required of that generation. Why? Because they sanctioned the murder of cotemporary prophets. The approbation given to the murder of the prophet Zacharius, and other prophets sent directly to them, was just as wicked as though they had actually killed all the former ones. So likewise, God will require of this nation, and of every individual on the earth, who in the least sanctions the murder of Joseph the prophet, or any of the Saints, the blood of those holy men at their hands; and not only their blood, but the blood of every righteous person that has been shed upon the earth in any age, will be required at the hands of those among this generation who give countenance in their hearts to these wicked deeds. This, therefore, is one among the many sins which hundreds of thousands are guilty of, and of which they must most heartily repent, or else

the blood of the prophets and the Saints will ascend up to heaven against them, and in the great day of judgment, they will receive their portion, not only among hypocrites and unbelievers, but among murderers, whose deeds they have sanctioned.

Also, the revealed law says, "*Thou shalt not commit adultery.*" And we are informed that those who do this evil are to be punished with murderers. The Lord says, by the mouth of John the revelator, that "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Now, when we examine the present state of the nations of Christendom, what do we find? We find them continually practising these great evils so clearly and expressly forbidden in the law of God. In the city of New York alone, there are about twenty thousand public prostitutes, who procure their living by a constant violation of these divine laws. In the cities of Boston, Albany, Philadelphia, Baltimore, New Orleans, and scores of others that might be named, there are thousands of female prostitutes. Now, these wretched and vile characters are supported by hundreds of thousands of the male population, who daily and hourly commit crimes sufficient to sink the nation to the lowest hell. In ancient times such iniquities brought swift judgment upon the whole people where they were allowed. For one such crime among the tribe of Benjamin, God commanded the other tribes to go to war with them; and the whole tribe, men, women, and children, were cut off, with the exception of a very few. Does God feel any different towards this sin now, from what he did then? Is he not unchangeable in regard to his abhorrence of sin? If so, what must be His feelings to look down and behold several hundred thousand adulterers,

and adulteresses, and whoremongers in the American nation—a nation that boasts of her moral and Christian institutions, and refinements? How is it, that the heavens can withhold speedy and awful vengeance from the nation? Nothing but the few honest, sincere, and humble souls among them, prevents an entire overthrow and destruction. When these are gathered out, then will come the day of visitation and of fierce wrath, which has been held in reserve for a long time; then will he quickly wipe away these enormous, wholesale evils with which this choice land has been, for a long period, most fearfully and dreadfully polluted. But this nation is not alone sunk down to the lowest depths of degradation and wickedness: other nations, calling themselves Christians, are equally guilty. In the city of London alone, there are about ninety thousand public female prostitutes, supported by several hundred thousand male prostitutes equally criminal. In Birmingham, Manchester, Liverpool, Glasgow, Edinburgh, and finally in all the large towns, tens of thousands get their daily and yearly living by the commission of this great crime. And what renders these evils still more abominable in the sight of God, is that they are constantly taking place in a land of Bibles, where millions of copies of the divine law are circulated in their midst, and where all have an opportunity of informing themselves of the denunciations of heaven against these iniquities. Again, when we cross over from Christian England to the European nations on the continent, the scenery is still worse, and too abominable to be named, or even thought of, in regard to the extent and magnitude of these filthy, soul-destroying dens of pollutions. In many of these nations, their own statistics show, that above half the number of infants born are illegitimate. Only think of the extent of crime, when in one nation, comparatively small, from fifty to a hundred thousand illegitimate children are annually born, which is, as it were, only an index to the still greater amount of crime that does not render itself quite so apparent.

It is almost an astonishment that God should have permitted these nations to practise these great abominations, for so many generations, without utterly destroying them from the earth. And it is also an astonishment that He should condescend to send a prophet with a message to a generation so awfully corrupt and wick-

ed as the present. They are not worthy of prophets, or apostles, or the Book of Mormon, but yet God has sent one of the most glorious messages that ever reached the ears of mortals, to this very generation who are worthy of nothing but judgment: He has done this, not because many of them will receive it, but because He intends to pour out the vials of His wrath upon them; and He knows that the rejection of so great a message will more speedily ripen them for an entire overthrow and utter desolation; that His vineyard may no more be cumbered with such abominable trash. God very well knew, that this generation were too far gone in the wicked traditions of their fathers, and sunk too low in the depths of wickedness, to receive a prophet, or hearken to the voice of inspiration; but He knew that the rejection of prophets, and of the Book of Mormon, would leave them without the least excuse, when He should rise up to destroy and make a full end of wickedness.

Perhaps some may say that these great crimes are not approbated by the majority, and therefore the majority should not suffer for the doings of the minority. But we reply, if the majority do not approve them, why do they not put a final stop to crimes of this nature? It is the majority that rule and make the laws of the land. Why, then, do not the majority, through their representatives, make laws for the utter abolishment of these crimes? They have the constitutional right, as well as the power, to make such laws and affix such penalties as shall effectually demolish these criminal connexions. The criminal code of our country pretends to be founded, in a great measure, upon the criminal code contained in the divine oracles. If laws are made against these crimes, why not affix to them the same penalties that the great Divine Law-Giver has ordained? Death to both the parties is the penalty of the Divine law. When this penalty was in force, in ancient times, it was seldom that this crime was committed. Let the majority of the people in the several States and Territories, elect such legislators, as will affix the penalty of the divine law to the laws which they enact against these crimes, and they will soon see a great reformation; and adulteries and criminal connexions will become as rare as murders; every den of pollution throughout the land would be broken up; no female would, at the risk of her life, think of following a practice so cri-

iminal and vile; the constant practice of murder would be no more dangerous than constant prostitution for a living. Such laws, and such only, will prove an effectual remedy against this great crime which has so fearfully and extensively corrupted the nation. If the majority do not make laws to effectually remedy and abolish the crime, then these evils will, in the day of judgment, be answered upon their own heads, and they will be found guilty, for suffering crimes of such magnitude to prevail throughout the country, when it was within their own power to have legislated against them with that severity that would have swept them out of the land. The very fact that the majority do not make such laws, shows most clearly that they are guilty of approbating the evil, at least, in others, if not in themselves; therefore, in the sight of the Great Law-Giver, they are considered guilty of participating in the same crimes. If the minority would free themselves from the same condemnation, they must repent. But how must they repent? It is not within the power of the minority to elect legislators—therefore, how can they remedy this evil, even if they feel ever so much disposed? We reply, that they can repent of ever having cast a vote for the election of a legislator, that would not promise, beforehand, that he would use every exertion to have such laws passed; and they can reform, by not being guilty, for the future, of using their influence and vote for the election of legislators who will not do their duty in this respect. This kind of repentance and reformation will save the majority from the condemnation that rests upon the minority; and without such repentance, the minority, as well as the majority, will be considered, in the great judgment, as being guilty of participating in the same crimes. It was for like reasons, that God visited in judgment, the whole tribe of Benjamin, and nearly extinguished them from the face of the earth. It was not because the whole tribe had been directly guilty of the crime, but because they refused to bring the few that were guilty to justice; therefore God held the majority, yes, even the whole tribe, with the exception of a very few, responsible for the wicked acts of the few individuals; and the same penalty of death that would have been inflicted only upon the few who were immediately guilty, was with equal justice inflicted upon the whole who refused to deliver up the criminals.

So likewise, shall it be with this nation, unless they do away these abominations that are in their midst: God will denounce them as being equally guilty with those who commit these crimes: and he will inflict upon them the same penalty, that should have been inflicted upon the criminals; and he will cast them down to hell to dwell with such vile and abominable characters, because they did not destroy these crimes from the land.

The people of the United States are far more guilty in this one respect, than the people in other governments; for here, it is the people who make the laws, through the legislators of their own choosing, consequently the people are responsible, not only for the laws that are made, but for the neglect to make any laws that ought to be made. But in many other governments the people have no choice in the appointment of their law-givers; and if the law-making department make unjust laws, or refuse to make laws for the suppression of crime, the people cannot remedy the evil without revolutionizing their forms of government. In such cases the responsibility rests upon the individuals committing the crime, and upon the law-making department who do not by appropriate laws suppress it, and also upon all others who approve the same, or do not protest against it.

The people of Utah are the only ones in this nation who have taken effectual measures, we will not say to *suppress*, for the word is entirely inapplicable to them, but to *prevent* adulteries and criminal connections between the sexes. The punishment, in that territory, for these crimes, is **DEATH TO BOTH MALE AND FEMALE**. And this law is written on the hearts and printed in the thoughts of the whole people. Does not this righteous and just law have its desired effect upon them? Yes! it establishes virtue upon a permanent foundation, and deals out justice to the vile seducer, adulterer, and whoremonger, so far as it can be dealt out in this life: it preserves the purity of the morals of the whole population, which is essentially necessary to the peace, happiness, and prosperity of any people, government, or nation. There, no houses of ill-fame, or public or private prostitutes, can be found to corrupt society, and pollute the land. There, no arch seducer is permitted to flatter the young and inexperienced female, till he has ruined his victim and left her an outcast from society. There

no vile adulterer can creep into families, and violate the sacred chastity of the marriage covenant. What prevents these evils? It is the righteousness of the people, and the righteousness of their laws; it is the love of virtue and the fear of punishment combined. This is the kind of repentance and reformation acceptable in the sight of God; it is to repent, not in word only, but in deed, and in truth, and in the enactment of just and equitable laws; and in the execution of these laws upon the transgressor. Repentance is not to ascend into a finely cushioned pulpit, and there whine over the wickedness of the people, without taking any effectual means to reform and suppress that wickedness. Repentance does not consist in merely pointing out the evil and professing to be very much grieved that it exists, but it consists in refraining from the evil, and pointing out the remedy by which it can be corrected, and applying that remedy, as far as possible, and teaching all others to apply it. Utah is an example; and the virtuous results of her wholesome and just laws should induce the States and other Territories to follow in the same virtuous track. Let them try it, and we will insure them a much more wholesome moral atmosphere; and the overflowing floods of prostitution will be assuaged, and the fountain will dry up, and the houses of ill fame will be abolished; and these abominable evils will vanish away; and the American nation will become a virtuous people—an example for all other nations to follow; and God will repent of the evil which he intends to bring upon them; and his hand of judgment will be lightened, and his chastisements will not be so heavy upon them. But if they repent not, but permit these crimes to continue, the Lord will surely visit them, and will not spare, but will ex-

ecute all his fierce wrath upon them, until they shall cease to be a nation before him; and they shall know that it is the Lord against whom they have sinned, and before whom their abominations have continually been practised, in defiance of his laws, and of his holy and just indignation.

Among the various evils forbidden by the revealed law, is that of falsehood. God so detests this evil, that He has informed us, that whosoever "loveth or maketh a lie shall have their part in that lake which burneth with fire and brimstone." God is a God of truth, and cannot lie without violating the great perfections and attributes of His nature, which if He should do, His power and glory would cease, and other Beings who are filled with all the fullness of His attributes, would succeed in His place. But God knowing all things, and loving righteousness and truth with a perfect love, it is impossible for Him to violate the great unchangeable principles of His nature. Now, all those who are permitted to dwell in His presence, must love truth as He loves it, and be as stable and unchangeable in truth as He is. Any who are otherwise, can by no means be permitted to dwell there, to disturb the peace, happiness, confidence, and truthfulness that reign universally in those pure and heavenly mansions. The devil was a liar from the beginning, and is the father of lies, and all those who are addicted to this evil, are his children, and will dwell with their father, and be miserable as he is miserable, and partake with him of all the bitterness of hell, and associate with liars, and deceivers, and every evil doer. Besides the lake of fire into which they are cast, they will make an additional hell of their own by their own demoniac and malicious passions.

(To be continued.)

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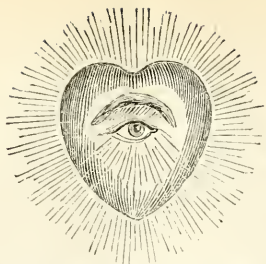
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SINNER.

ALL YE INHABITANTS OF THE WORLD, AND DWELLERS ON THE EARTH, SEE YE, WHEN HE
LIFTETH UP AN ENSIGN ON THE MOUNTAINS.—*Isaiah* xlviii, 3.

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POWERS OF NATURE.

BY THE EDITOR.

Man, by his researches, has discovered many methods of combining the powers of nature, so as to produce astonishing and beneficial results: he has, by the happy application of mechanical skill, so arranged the parts of machinery, that by developing the forces of nature in connexion with them, results follow, which would be altogether incredible to the ignorant and uninformed. These powers, the elements of which, in the hands of skilful and experienced mechanics, produce such astonishing effects, are, when traced to their origin, nothing less than the powers ordained of God; powers that pervade all nature, or in other words, the power of God, acting according to prescribed laws, fixed and unchangeable in their mode of operation, only when the authority that gave them directs a deviation.

Man, because he beholds the effects of these stupendous powers, as they act upon the material elements surrounding him, has become familiarized with them, and unthinkingly calls them the "*powers of nature*;" and because they act in a fixed, undeviating manner, he calls their mode of action the "*laws of nature*;" as though abstract nature was capable of manifesting power, and

of acting according to law, independently of a thinking, living, intelligent, moving substance in association with it. Nature has no power, and no method of action, and indeed, no action whatever, apart from a thinking, living substance, which is constantly associated with it. What is this substance? It is God, or in other words, the Holy Spirit which is associated in a greater or less degree with every particle of matter in the universe. It is this holy and all-wise substance that is omnipresent, pervading universal nature, governing and controlling worlds without number, producing and superintending the grand and august movements of the combined whole, as it stretches itself out on every side to infinity; it is this all-wise, omnipresent, and almighty substance, that unites system with system, under its own forces, so regulated as to maintain an eternal bond of union, and yet so nicely adjusted as to prevent worlds from rushing on worlds, as they fly with inconceivable velocity in their appointed orbits.

Were it not for the presence of this all-pervading substance, matter would be wholly devoid of force; the great central force of gravitation could not

exist; matter could not be collected into worlds; or if collected, there could have been no adherence of its particles—no chemical combinations—no formation of solids or liquids—no organizations of any kind—no varieties of matter—no hard and impenetrable atoms, but all substance, without force, would have been infinitely divisible, without properties of any kind, except the property of existence in space. Hence all substance, without force, could not have been otherwise than precisely alike. It is force, then, that gives all the infinite varieties of form, taste, color, smell, hardness, and every other characteristic of the elements. This force is constantly acting in a fixed and definite manner—so that under the same circumstances, the same results are produced. This fixed rule of action is, in many cases, perceived by both the learned and unlearned; and all mankind are constantly governed in their actions by a firm and unshaken confidence in the stability of these laws. Some of these laws have been traced up from their remote consequences to a high degree of generalization: among which may be mentioned the grand law of universal gravitation, by which every particle of matter in the universe has a tendency, not to *attract*, (for such a mode of action is, in all cases, absolutely impossible,) but to *approach* every other particle with a force varying inversely as the square of its distance: that is, two particles or masses, situated at twice the distance from each other, will not have the same tendency to approach as at a nearer distance; and this diminution of the approaching tendency does not merely vary in the simple ratio of the distances, but in the duplicate proportion, so that at twice the distance, instead of having only twice less tendency to draw near each other, they have four times less inclination; and at three times greater distance, they have nine times less force; and at four times the distance,

their force towards each other is sixteen times less: and whatever be the distance, that distance, multiplied into itself, will represent inversely the force or inclination of the two bodies to approach each other. Now the first moving cause that ultimately results in this definite mode of action, is an all-wise, self-moving substance, associated with the materials thus acting. It matters not how many intervening causes there may be of a higher order of generalization than that of gravitation, it is certain that the first in the series is not only all-wise and all-powerful, but as extensive in quantity as the materials with which it is associated, and upon which it thus intelligently acts. If we are unable to trace the effects up through all the intervening links to their true origin, we are none the less assured of the intelligence and power of the first moving cause.

And again, we behold a grand display of the wisdom and power of this governing and presiding agent in the institution of a law to counteract the gravitating tendency of the whole universe, namely, the law of centrifugal force, by which the bodies of a system, and the whole universe, have a tendency to revolve around their common centre of gravity, with mean velocities proportioned to the inverse square root of their mean distances. This law is dependent on the distances, and is as universal as that of gravity. All our planets and satellites follow this law as strictly and as undeviatingly as the law of central force. For instance, a planet, situated from the sun four times the distance of the earth, will have an orbit velocity one-half as great as the earth's: at nine times the distance its orbit velocity will be three times less; at sixteen times the distance, four times less; at a hundred times the distance, ten times less; and so on, the velocities decreasing, not in the simple ratio of their distances, but in the much slower proportion of the inverse square root of those distances.

The revolutions of the satellites around their primaries follow the same law. And suns revolve around suns, and systems around systems, under the influence of the same grand and majestic law. And thus the whole august retinue of the starry heavens is prevented from rushing to one common centre, and producing a universal wreck of nature. While one law prevents the bodies from parting company, and flying off into the immeasurable wilds of space, the other keeps them at respectful distances, and does not suffer them to encroach upon the premises of their near neighbors.

These are called powers of nature, and laws of nature, but they are the powers of that Supreme Being or Substance, whose dwelling-place is nature, and whose tabernacle is the elements. The great Architect of the universe did not construct the magnificent machinery of nature, and endow the materials thereof with certain fixed powers, and then withdraw Himself, or step aside to see the mighty fabric operate. Unintelligent materials are incapable of being endowed with any kind of powers, much less with the wise and intelligent powers that characterize the workings of the universe. God is every moment in nature, and every moment acts upon nature, and through nature, the same as the spirit of man acts in, and through, and upon the tabernacle of his body. If God should withdraw himself from nature, or should cease to act upon it, that portion of it which is without life or intelligence, (if there be any such portion,) would immediately cease all action: and while thus apart from nature, no laws could be given to it which could be obeyed; no gravitative or cohesive tendencies could be exerted upon it; no chemical combinations or organic operations could be performed; or in other words, unintelligent nature would be entirely dead, and no voice

or power could awake it, or have the least effect upon it, without entering into it, and operating upon it, and through it. It is only living and intelligent substances that hear, and understand, and obey a law. And if unintelligent nature appear to act and obey a law, it is not in reality the acts of nature, but the operations of a living, intelligent substance inhabiting nature. Unintelligent nature could no more act than the body without the spirit could act. Therefore, all the grand and magnificent movements of the universe as a whole, and all the minute and imperceptible operations of its particles, are the continued effects of the living, moving, all-powerful substance diffused through the whole. This all-pervading, omnipresent substance is the Holy Spirit existing in inexhaustible quantities, and extending through the immensity of space: it is the light, and the life, and the power of all things. To search out the laws of nature is nothing less than searching out the laws by which the Spirit in nature operates. Man is continually beholding these wonderful operations, but because he does not behold the acting agent, he ascribes the effects to blind, unintelligent, and unconscious matter; as well might he ascribe the attributes of the divinity to a wooden idol. The light shines all around us, and is manifested in an infinite variety of wise and beneficial results, but so great is the darkness of man, that he perceives not the light; or as our great Redeemer has said, "The light shineth in darkness, but the darkness comprehendeth it not." Man is continually experimenting with the powers of nature, but he perceives not that those very powers with which he is so familiar, are nothing less than the manifestations of the power of God through the elements which are His tabernacle.

EXPLANATION OF SUBSTITUTED NAMES IN THE COVENANTS.

BY THE EDITOR.

For the edification of the Saints, we will give some explanation concerning certain names in connexion with several revelations in the Book of Doctrine and Covenants. By reference to section 76th, it will be perceived that the Lord gave a revelation to "*Enoch*," in relation to "*a permanent and everlasting establishment and order*" for the benefit of the poor. Many of the Saints, unacquainted with the circumstances, have wondered whether the names, "*Enoch*," "*Gazlam*," "*Ahasdah*," "*Pelagoram*," &c., mentioned in that section, together with those of a similar character, mentioned in sections 87, 94, 97, 99, 101, and 102, were really ancient personages and ancient places and things, or those of the present age. All these names have reference to modern persons, places, and things of our day. Indeed, when these revelations were first received by the Prophet Joseph, the *real* names were given; and it was not until months, and in regard to some of them, even years, had passed away, before the names were altered, and others bearing an ancient appearance were substituted.

We often had access to the manuscripts when boarding with the Prophet; and it was our delight to read them over and over again, before they were printed. And so highly were they esteemed by us, that we committed some to memory; and a few we copied for the purpose of reference in our absence on missions; and also to read them to the Saints for their edification. These copies are still in our possession. When at length the time arrived to print the manuscripts, it was thought best not to publish them all, on account of our enemies, who were seeking every means to destroy the Prophet and the Church. On account, however, of the great anx-

iety of the Church to see them in print, it was concluded, through the suggestions of the Spirit, that by altering the *real* names given in the manuscripts, and substituting fictitious ones in their stead, they might thus safely appear in print without endangering the welfare of the individuals whose real names were contained therein. It was by this means that several revelations were permitted to appear in print in the first edition, that otherwise would have been withheld from the knowledge of the Saints, perhaps for many long years, or at least until more favorable circumstances would have permitted them to be made public.

It may be asked, had the Prophet a right to alter names given by revelation, and substitute fictitious ones in their stead? We reply, that it is only the printed edition that contains the substituted names, while the original manuscripts, that are safely preserved in the hands of the Church, contain the names as they were originally given. Moreover, the substitution of fictitious names for persons and places does not alter or destroy the sense or ideas contained in the revelations. But what the Prophet did in relation to this thing, was not of himself; he was dictated by the Holy Ghost to make these substitutions, for the time being, until it should be wisdom for the true names to appear. That he was thus inspired is certain from the fact, that at the very time that he made these substitutions, he also received much additional light; and by revelation line was added upon line to several of the sections and paragraphs about to be published. But some may inquire, are not the Almighty's revelations perfect when they are first given? and if so, where was the propriety of the Lord's adding any thing to them, when they were already

perfect? We reply that every word of God is perfect; but he does not reveal all things at once, but adds "line upon line, precept upon precept, here a little, and there a little," revealing as the people are able to bear, or as circumstances require. But these were not the only revelations to which the Lord made additions; for when the king of Judah burned the book of revelations, which God gave by the mouth of Jeremiah, God commanded Jeremiah to re-write the same. "Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah, who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiachin, king of Judah, had burned in the fire: *and there were added besides unto them many like words.*"—Jer. xxxvi. 32.

The Lord, therefore, adds to His own revelations whenever He thinks proper; but He has expressly forbidden man to make any additions. The high prerogative of adding to an inspired revelation belongs to the Lord only; hence the Lord added by the mouth of Joseph "line upon line, here a little and there a little," to some of the manuscript copies which were about to be published.

A similar thing transpired in ancient America. God expressly forbade the Prophet Mormon to write all the revelations contained in the numerous records of his forefathers. He was only permitted to make a small abridgment, called the Book of Mormon, and he states that not one-hundredth part was permitted to be copied into the abridgment. The Lord declaring to him that He would try the faith of the Gentiles and of the nations of the latter times, to see whether they would receive this abridgment; if so, He would give them more; but if not, He would withhold the greater things to their condemnation.

To add to or diminish the light to be offered to a generation or individual, is in strict accordance with the wisdom, justice, and mercy of God.

When a generation or individual is faithful to the light already given, God has promised to add more, and will cause that the light shall grow brighter and brighter until the perfect day. But when men despise the light, and treat it with contempt, He will withhold from them, and diminish that which they already have, until their minds become entirely enveloped in darkness, and they thus prepare themselves to dwell with the prince of darkness, and to be cast into outer darkness, where there are wailing and gnashing of teeth, and where no ray of heavenly light can penetrate their dark and dismal abode. This will be the fearful state of the wicked, because they love darkness rather than light, and will not come to the light that their deeds may be reprov'd.

As it may be satisfactory to the Saints to know the original names in the manuscripts, we here present them, so far as our memory serves.

In Section lxxvi, p. 2, for "*Enoch* or *Gazelam*" read Joseph Smith, jun.

Sec. lxxvi, p. 2, for "*Ahashdah*" read Newel K. Whitney.

Sec. lxxvi, p. 2, for "*Pelagoram*" read Sidney Rigdon.

Sec. xciv, p. 1, 2, for "*Shederlao-mach*" read Frederick G. Williams.

Sec. xcvi, p. 2, for "*Zombre*" read John Johnson.

Sec. xcvi, p. 2, for "*Seth*" read Joseph.

Sec. xcix, p. 3, for "*Tahhanes*" read "The Tannery," (or "The Tan Yard.")

Sec. xcix, p. 3, for "*Shinehah*" read Kirtland.

Sec. xcix, p. 5, for "*Olihah*" read Oliver Cowdery.

Sec. xcix, p. 5, for "*Laneshine-house*" read printing office.

Sec. xcix, p. 7, for "*Ozondah*" read store.

Sec. xcix, p. 7, for "*Shule*" read ashery.

Sec. xcix, p. 10, for "*Shinelah*" read print.

Sec. xcix, p. 11, for "*Shinelane*" read printing.

Sec. xcix, p. 12, for "*Talents*" read dollars.

Sec. xcix, p. 13, for "*Cainhannoch*" read New York.

Sec. ci, p. 4, for "*Baurak Ale*" read Joseph Smith, jun.

Sec. cii, p. 8, for "*Baneemy*" read Sidney Rigdon.

In Section lxxxvii, paragraph 4, there occur five names, viz.: Alam, Mahalaleel, Horah, Shalemanasseh, and Mehemson. But we have forgotten

the individuals whom they represent; the original manuscripts being in Utah, we are unable at present to gratify the desires of the Saints in pointing out the individuals for whom they stand.

As the circumstances have changed since the substitution of those fictitious names, we do not apprehend that any danger can arise from a restoration of the original ones. And we should be most happy to see them as they stand in the manuscripts, in the future editions of the "Doctrine and Covenants."

REPORT OF THE ST. LOUIS CONFERENCE,

HELD IN CONCERT HALL, MARKET STREET, ST. LOUIS, MO.

January 1, 1854.

This meeting was called to order about 10 $\frac{1}{2}$, A.M., and opened with prayer by President H. S. Eldredge. It was moved that H. S. Eldredge preside over, and J. S. Cantwell act as clerk of, the Conference. Carried unanimously.

The President requested each Presiding Elder to give his own report. After a few remarks the representations were called for, and were as follows:

No.	Branch.	Represented by	Members.	High Priests.	Seventies.	Elders.	Priests.	Teachers.	Deacons.	Baptized.	Emigrated.	Cut off.	Died.
1	City of St. Louis	William Field	63			8	6	1	2	1	6	4	2
2	" 1st Ward	William Fleming	96			9	3	5		1	17		1
3	" 2nd "	James S. Ballinger	146		3	13	13	5		7	21	5	3
4	" 3rd "	William Gore	135	2	4	16	9	7	2	6	14	1	5
5	" 4th "	Joseph Barker	150		3	11	11	3	1	3	51	1	5
6	" 5th "	James S. Cantwell	360	1	3	36	27	14	7	10	50	6	6
7	" 6th "	James Wood	134			21	6	6	1				
8	Gravois	William M. Batts	122		1	13	8	5	2	7		13	2
9	Alton, Ill.	Thomas Brindley	12			2	1	1	1	1		2	
10	Bellefontaine	Letter	13			2	1						
11	Pecan, Ark.	Letter	8			1						1	
12	Calhoun, Ill.	William Gittings	29		2	3	2	1	1	9			
13	Dry Hill	Various	74										
14	Scattered	(supposable)											
	Keokuk	H. S. Eldredge	100										
Total.....			1388	3	16	135	67	48	17	45	159	33	24

The representations being through, the President made some remarks relative to the Bellefontaine Branch, and in consequence of the reduction of it by removals, it was proposed to disorganize and add it to the sixth ward in St. Louis. Carried.

The following resolutions were sustained by unanimous vote—

First. That we uphold and sustain Brigham Young as President, Prophet, Seer, and Revelator over the Church of Jesus Christ of Latter-day Saints in all the earth.

Second. Heber C. Kimball and Willard Richards as his Counsellors.

Third. The Quorum of the Twelve Apostles, with Orson Hyde as their President.

Fourth. All the various organizations of the Priesthood, in all the earth, sustained by the authorities in Zion.

Fifth. Orson Pratt as President over the Saints in the United States and British Provinces of America.

Elder J. S. Ballinger moved that we sustain and uphold Horace S. Eldredge as President over the St. Louis Conference. Carried.

The President moved to acknowledge Elder James S. Cantwell as Clerk of the St. Louis Conference, and Treasurer of the Branch. Carried.

The following Elders were sustained, by unanimous vote, over their Branches—

William Field, President of the First Ward.

William Fleming, „ Second „

James S. Ballinger, „ Third „

William Gore, „ Fourth „

Joseph Barker, „ Fifth „

John A. James, „ Sixth „

Thomas Bradshaw, „ Gravois.

John Donaldson, „ Alton.

William Gittings, „ Dry Hill.

Elder Samuel J. Lees moved a vote of thanks to Joseph Seel, as leader of the choir, and to the singers under his tuition, for their attention and efficient services in St. Louis Branch. Carried.

The Conference adjourned in the usual way, until 2½, P.M.

Conference resumed at 2½. After prayer, &c., the President called on the various officers present to stand up, who, being counted by the Clerk, were found to be, Seventies, 4; Elders, 33; Priests, 6; Teachers, 11; Deacons, 4. Total, 58.

The sacrament and blessing of children being attended to, the President called on Elder Wm. M. Batts, of Alton, to address the meeting; who made a few appropriate remarks on the subject of Unity and Theocracy.

The meeting adjourned until seven o'clock.

In the evening the Saints were addressed by Elder Samuel J. Lees, on the subject of Spiritual Rappings, and other manifestations of the powers of darkness, from the 6th chapter of the Ephesians, 12th verse. It was a plain, powerful, pointed discourse; at the conclusion of which, the President exhorted the Saints to take heed unto themselves, and to the advice given them in Elder Lees' discourse.

The Conference closed about 8½, P.M.

HORACE S. ELDREDGE, *President.*

JAMES S. CANTWELL, *Clerk.*

EDITORIAL.

PERPETUAL EMIGRATING FUND.—It is now about fifteen months since the Saints in our field of labor were requested to forward their contributions to this Fund. During this inter-

val, only one small branch in the United States and British Provinces have responded to the call. This branch is located at Haverstraw, New York. They have contributed in all

thirty-three dollars and fifty-six cents. If the Saints continue to be as liberal as they have been during the past fifteen months, we are in hopes, in about two years from this time, to be able to send one person to Utah. The Saints in England, through their donations to this fund, send off hundreds to Zion annually. What a contrast! Can any one assign a reason for this difference? May it not be owing to the poverty of the English Saints? For where poverty reigns, liberality abounds.

TITHING.—God has, through revelation by the mouth of his servant, Joseph the Prophet, commanded his Saints to donate one-tenth part of all their property to the Church, as tithing. The observance of this law enables us to distinguish between those who are in reality Saints, and those who merely have the name; for surely those who refuse to keep the plain and positive commandments of God cannot be called Saints. Now, in looking over our tithing book, we find that *twelve* persons in the United States and British Provinces have paid tithing during the last fifteen months. The sum total of what these twelve have paid, amounts to one hundred and twelve dollars and forty-five cents. If these twelve persons have paid one-tenth part of what they possess, then they have kept the commandment, and there is good reason, so far as this law is concerned, to believe them to be Saints. There may be, perhaps, a very few others whose names have not reached us, that have paid their tithing to other authorized agents. Be this as it may, we still think it a matter of rejoicing that there are *twelve* Saints in the United States and British Provinces under our jurisdiction. These are four more than what there were in the whole world in the days of Noah. We would say to these twelve, Get out from this wicked nation as soon as you can, for we know not the day nor the hour when God will visit them according to the threatening in

the Book of Mormon. Should there be any others, besides these twelve, who are almost persuaded to be Saints, we say to them, Comply with the law of God, and pay your tithing, otherwise you can receive no inheritance among the Saints, and your names will not be found recorded in the book of the names of the righteous. For thus saith the Prophet Joseph Smith:

“It is contrary to the will and commandment of God, that those who receive not their inheritance by consecration agreeable to His law, which He has given, that He may tithe His people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God; neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the Church; their names shall not be found, neither the names of the fathers, nor the names of the children, written in the book of the law of God, saith the Lord of Hosts. Yea, thus saith the still small voice, which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh manifest, saying: And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words: eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the Saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God: while that man who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning; and all they who are not found written in the book of remembrance, shall find none inheritance in that day, but they shall be cut asunder, and their portion shall

be appointed them among unbelievers, where are wailing and gnashing of teeth. These things I say not of myself, therefore, as the Lord speaketh, He will also fulfil. And they who are of the High Priesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut out of the Church, as well as the lesser Priesthood, or the members, in that day shall not find an inheritance among the Saints of the Most High; therefore it shall be done unto them as unto the children of the Priest, as you will find recorded in the second chapter, and sixty-first and second verses of Ezra." (Given Nov. 27th, 1832; published in the "Millennial Star," page 284, Vol. XIV.)

And again, the Lord says, "Behold, now it is called to-day, (until the coming of the Son of Man,) and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at His coming;) for after to-day cometh the burning; this is speaking after the manner of the Lord; for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remain in Babylon." (Doctrine and Covenants, sec. xxi, p. 5.)

In these extracts we can learn who they are that will be counted worthy to receive an inheritance among the righteous; it will be those whose names are found in the records and history of the Church, and in the law of God, as having tithed themselves, and attended to all the other commandments and laws of God; while the names of the fathers and of the children of all others, will perish with them, and their genealogy not be remembered. Such, therefore, cannot in reality be Saints, though they may have the name of Saints. We were in hopes, when we entered our field of labor, to find more than twelve saints in the whole nation; but, per-

haps, we may yet have the pleasure of entering on record a few more.

EMIGRATION TO UTAH.—Are there many Saints going to Utah this season?

There will most probably be from three to four thousand from Great Britain, and a few hundreds from other European Governments, and some small companies from the states and provinces of this country.

Where will the most of these companies concentrate themselves preparatory to their departure over the plains?

At St. Louis, where, by application to Gen. H. S. Eldredge, they can procure provisions and other necessities for the outfit, at the wholesale prices, and thus save much expense.

Which way will they proceed from St. Louis?

It has been indicated by President Eldredge that they would go by steamboat up the Missouri river to Kansas, or some of the other towns on the western frontier, and thence take their departure for the plains.

Where do the Saints generally purchase their wagons and teams?

The wagons are mostly purchased at St. Louis, although some procure them at Cincinnati. They cost from \$60 to \$75, according to the quality. These are generally shipped on steamboats to the point of rendezvous for the plains. The freight will be from \$8 to \$12 per wagon, according to the distance and stage of water. Cattle will be from \$50 to \$80 per yoke. Companies of Saints generally appoint good, faithful, trusty agents, to whom they entrust their funds, and send them on, some few weeks in advance, to purchase cattle, and drive them to the point where they are wanted, at some definite specified time, agreed upon by the company.

What quantity of provisions are required for the outfit?

About 200 lbs. to each individual.

What will be the cost of freight

from St. Louis up the Missouri river?

From \$1 to \$2 per hundred.

At what time will the companies leave the settlements?

They will begin to leave about the middle of May, or as soon as the grass is up sufficiently to sustain their animals; and they will continue to leave every few days from that time until about the 1st of July.

What time is required for ox teams to perform the journey?

From twelve to fifteen weeks.

What amount of team is required per ton?

Two yoke of oxen and one yoke of cows; some go with less.

Those who are not able to furnish wagons sufficient to accommodate their families for lodging, should supply themselves with tents at St. Louis.

What is the cost of freight from St. Louis to Salt Lake City?

From \$12 to \$14 per hundred.

REPENTANCE.

BY THE EDITOR.

(Continued from page 224.)

But how is it with this generation, in regard to making and loving lies? It is doubtful whether there ever was a generation so addicted to lying as the present. The spirit prevails among all classes, both the high and the low, the infidel and the professed Christian; all, with very few exceptions, are given, either to make lies, or to love them after they are made. When God sent a great prophet to this generation to reveal to them the Book of Mormon, as the great and last warning message, preparatory to the revelation of his Son from the heavens to execute vengeance upon the wicked and ungodly, how was the message treated? We reply that the people began immediately to lie about it; and they have kept up this lying from that time until the present. One would declare that the Book of Mormon was originated in one way; another, in another; one making this lie, and another that; and the printing press has groaned under the weight of falsehood, published to prevent the people from repenting according to the requirements of this message. Pamphlets have followed pamphlets, and volumes have succeeded volumes to blind the minds of the people, and harden their hearts against the only message by which

they can possibly be saved, either in this world, or in the world to come. Two of the most powerful engines that the father of lies has used to circulate these falsehoods, are the priests and editors. These have greedily snatched up falsehoods of every description, and of the blackest character, and multiplied millions on millions of copies, and sent them with the rapidity of the steam car to the four winds of heaven; while the long-faced and professedly pious priests have reiterated these lies from the pulpit, and warned their congregations with many pious groans and hypocritical tears to beware of the Book of Mormon, and to reject it without any investigation, and to cast out the servants of God from their houses, and not listen to them for a moment, but reject them as impostors, untried and unproved. These lies have had their desired effect, to shut up churches and meeting-houses, and close the doors and hearts of the people against God's servants, and the great message of repentance which God has sent them to proclaim. In this thing the "father of lies" is made glad, and the hosts of darkness rejoice with a hellish exultation, in the prospects of reaping an abundant harvest of souls, whom

they have deceived by their lies, and whom their priests have deluded by their hypocrisy.

The persons who invented these lies against the servants of God, and against the divine message of repentance, contained in the Book of Mormon, are not the only ones who are guilty; they are not the only ones who will be punished in the lake of fire as liars; but all who have published these lies, and all who have loved to read and hear them, will share the same fate. The lover of lies is equally as guilty as the maker; hence, they both go to the same place, and both suffer the second death, unless they repent.

It is a fearful thing to reject a prophet of God, or a servant of God, or a revelation of God; and especially to reject a message, so infinitely important as the one which God has given in the Book of Mormon; and the devil knows that he is sure of the people if he can only make them reject it; and hence his untiring exertions in the invention of all manner of falsehoods to accomplish his malicious and hellish object.

But, it may be inquired, how are the humble, honest souls to discern between truth and falsehood? Must they be condemned with liars, because they are deceived with lies? We answer, that all will be condemned who suffer themselves to be deceived; for there is a way for every person to come to the light of truth; and it is not in the power of the devil to invent lies so plausible as to prevent the really honest person from discovering the truth that pertains to his salvation. The Scriptures have expressly declared, that "cursed is he that putteth his trust in man or maketh flesh his arm." Now any person who will put his confidence and trust in popular lies, invented by the devil to prevent the people from discovering the truth, must rest under that curse, and in the day of judgment be condemned with liars. What excuse can

any one have for rejecting the truth, because the devil has made lies, and nearly all mankind believe them? The Scriptures inform us that we are to "prove all things, and hold fast that which is good." There must be some infallible rule by which to prove things, and discern the good from the evil, or else we never should have been exhorted to do so. This infallible test by which to discover the truth, is the light which God has already given us, and which He will give us if we will but properly seek after it. But when a person suffers himself to be blinded by the lies of uninspired men, so far as to close his doors and his heart against investigation, and rejects the message of heaven in the Book of Mormon, upon popular rumour, or because his minister rejects it, he is justly condemned for suffering himself to be thus imposed upon, and led about by the precepts of those who he knows do not even profess to be inspired of God. He is putting his trust in man and making flesh his arm, the moment that he suffers others to judge for him in matters so infinitely important, involving the salvation of his soul; therefore, he is cursed of God, and will die, and go to hell, unless he repents, notwithstanding his apparent honesty. Therefore, no man, nor woman, nor child that has come to the years of accountability, can be justified, for one moment, in rejecting God's revealed will, contained in the Book of Mormon, and especially if he or she never have placed himself or herself in a position to investigate those divine truths.

But, replies one, many tens of thousands in the United States know nothing of the contents of that Book, having never seen it, and all that they have heard is, that it professes to be a divine revelation; are they, therefore to be condemned in their ignorance? We answer, that they have not the least excuse for their ignorance. There is not a person in the nation but what might have had the

volume, if he had felt disposed to investigate its divine origin. It is now nearly twenty-four years since the book was first published among them; and during this interval, there have been printing-presses enough in operation to have supplied a copy to every individual in all the world. And if they had been called for, they would have been supplied at a moderate price. Therefore, those who have not supplied themselves with a copy, and have not put themselves in a way to prove the divinity of the message, have no excuse for their ignorance. The lies that are in circulation against God's holy word, revealed in these last days, will not shield them from the justice of the Almighty in the great day of the Lord which is fast hastening. If they had loved the truth, as much as they have loved the lies against it, they would have sought after it, and used a little exertion to obtain it. But no, the truth is far from them, and they love the precepts of uninspired men in preference to that which comes from heaven. "They have made lies their refuge and under falsehood have hid themselves;" therefore, they shall receive the portion of liars in the great judgment, and with them be cast into the same lake, unless they repent.

But it will be a very difficult matter for some of those who have published lies to repent. For instance, many editors of newspapers have been instruments in the hands of the devil of publishing a vast amount of the blackest kind of falsehoods against the truth, and against the few honest, humble souls who have received it. By the wholesale circulation of these falsehoods, they have stirred up the people to mobs and riots, and to shed the blood of the innocent. Though it might be within their power to repent and make restitution in part, yet they never could counteract fully the vast amount of injury which they have done. They might use their papers as extensively in publishing the truths

of the Book of Mormon, as they have in publishing lies against it and the Saints, and thus endeavour to counteract the evils that they have done; but they can never recall the innocent from their graves, whom they have been indirectly the cruel instruments in murdering by the wicked and malicious lies which they have so extensively circulated. Such, therefore, will find it hard to repent; yet, even these may have been, in some instances, swayed by popular prejudices, and led to do many things in their ignorance against the truth, against God, and against his people, of which, it may be possible, as in the case of Paul, for them to obtain forgiveness and salvation by receiving the truth, and hereafter devoting all their energies to print, and publish, and spread forth the same.⁶ But do what they may to recover themselves, and make restitution, they will always have it to regret, that they have ever written or printed anything against so great and glorious a message as the one revealed in the opening of this last dispensation. But if we could see any symptoms of repentance and reformation on their part, we would gladly take them by the hand, and try to raise them up, and encourage them in the mighty struggle to recover themselves from the great and multiplied evils that they have done through the medium of the press.

What evils lies have done in our world! It was through the lies of the Devil that our first parents were persuaded to partake of the forbidden fruit; it was through the lies invented by the wicked that the holy prophets were rejected by the respective generations to whom they were sent. Hence our Saviour says to his disciples, "Blessed are ye when men shall speak all manner of evil against you *falsely* for my sake; for so did they of the prophets who were before you." All prophets and inspired men were lied about, and the people were persuaded through these lies to reject

the only means of their salvation. It was through liars and false witnesses that the Saviour of the world was condemned to be crucified; it has been through the testimony of false witnesses that the Jews have, from generation to generation, continued to reject Jesus of Nazareth as the true Messiah; it was through lying that they were persuaded to believe that his disciples came and stole his body from the tomb. Through lies millions at the present day believe that the great Prophet of God, Joseph Smith, was an impostor. Through the belief of lies millions in ancient times were destroyed from the earth and sent down to hell; and through the reliance which this generation place in newspaper reports, and the lies invented against the Book of Mormon and the Saints, millions more will be swept off, and their portion assigned them in the "lake which burneth with fire and brimstone," in company with ancient liars, and those who loved the same.

Some lies are much more wicked than others, and calculated to do infinitely more harm. To lie for the purpose of cheating your neighbor—to lie so as to injure the character of any one—to lie for the purpose of punishing the innocent, or screening the guilty, are very great evils. But when compared with lies against a divine message sent from heaven, they dwindle into insignificance. In the former cases, the lies are against men; in the latter, they are against God. In the former, they injure their neighbor temporally; in the latter, they injure him spiritually, by blinding his mind against the truth, and that, too, against the only truth by which he can be saved. Lies, therefore, against a revelation which God gives for the salvation of a generation, will be considered in the day of judgment as an evil of very great magnitude, and the punishment will be in proportion.

We have now pointed out three very great evils, of which this nation in particular are very guilty before

God. These evils are, first, the murder of the Prophets and Saints of God, and the sanctioning of the same, by letting the murderers go unpunished, and permitting them to boast of their bloody deeds in the most public manner. Second, the hundreds of thousands of public prostitutes, which they permit to commit crimes of the most abominable nature, in all the large cities and towns throughout the land, without taking efficient measures by legislative action to suppress them. And, third, the great sin of lying against what God has revealed in the Book of Mormon for the salvation of the nations, to prepare them for the coming of his Son. These are three of the most prominent evils of which this nation must most heartily repent, if they would escape the threatened evils with which they will otherwise most assuredly be visited.

Another evil of no small magnitude is the vast amount of false doctrines which are taught, and extensively believed and practised throughout Christendom. Doctrines which are calculated to ruin the soul, are, in some respects, greater evils than those which merely have a bearing upon our temporal interests. A man who, through dishonesty, defrauds his neighbor of his property, and brings distress and temporal ruin upon his family, is exceedingly guilty before God, and will, if he repent not and make no restitution, be severely punished; but how much greater will be the condemnation and punishment of that man who, through his cunning craftiness, palms upon his neighbor a false doctrine which is calculated to ruin him and his family, not temporally, but eternally! Thieves and robbers are less guilty before God than such false teachers.

We will now mention some of these soul-destroying doctrines that are taught in Christendom, and which millions have had the wickedness to believe. First. These false teachers have had the presumption to deny the

necessity of continued revelation from God, and have actually, in direct opposition to the Bible, persuaded whole nations to believe in this ruinous and impious doctrine. The great wickedness of this doctrine will appear when we reflect that it strikes a deadly blow against Christianity and against the religion of the Bible. This fearful delusion was invented soon after the Apostles fell asleep, by a set of corrupt, vile apostates, who had so far departed from God that they could not get any communication from Him; and fearing that the more honest portions of mankind would discover a great contrast between their apostate condition and the condition of the true Church, which was always, without one exception, blessed with Prophets and inspired men, they concluded to use all their sophistry and cunning to persuade the people that they already had enough revelation, and that they needed no further communication from heaven. If they could only get the people to believe this strong delusion, they knew that it would most effectually blind them in regard to their apostacy. They at length succeeded, though not without a great struggle of conscience among the more honest portions of the people. These could not so readily yield consent to so strange and unheard of doctrine. They looked back through the whole history of the dealings of God with his people, from the time that man was created to their day; and they could not discover one solitary instance of a true people of God, but what they had continued revelations from Him; and those who did not have these blessings were denounced as heathens, or in a state of apostacy. They were expressly told in their scriptures, that "*where there is no vision the people perish.*" It, therefore, required no small exertion on the part of these wicked apostates to introduce, and get the people to believe in, a doctrine so entirely new and strange, and so directly opposed to the whole tenor of divine revelation. But finally, through the help of the Devil, and after a long struggle, during which scores of thousands were tortured and put to death, they succeeded so far as to make an ecclesiastical law, not only positively excluding all further revelation, but actually limiting the faith of their apostate clan to a certain number of books, called, by them, "*Canonical.*" This took place at the Third Council of Carthage, in the year 397. All were forbidden to receive anything as the

word of God, only the few canonical manuscripts which this apostate council had selected. This fatal law had its desired effect, in entailing upon posterity the soul-destroying delusion that God would no more speak with mortals. This great imposition has been transferred down to our time, and is extensively taught through all the nations of Christendom.

If this delusion was confined to some obscure corner of the earth, among unlettered barbarians, it would not be so fearful in its consequences, but to be embraced by millions of the most civilized people of our globe, and that, too, in direct defiance of the Bible, renders it vastly more offensive in the sight of God. It is calculated to destroy millions on millions of souls; for who, with the Bible in their hands, can expect to be saved, if they suffer themselves to believe or harbor such a wicked doctrine in their hearts? Do you expect that God will save you, when you have the rashness to declare that you have no need of prophets and revelators—that you have enough of the word of God already? You cannot plead ignorance, like many hundreds of millions who have died in past ages, who were never favored with the privilege of reading the Bible? You can have no excuse because your minister, and your neighbors, and your fathers, have taught you this imposition. You have the Bible, and you can read and judge for yourselves; and the whole tenor of that sacred book will show you most clearly to the contrary. The Bible will inform you that, so long as the Christian Church was on the earth, they were favored with continued revelation; it will tell you that the Christian Church were guided and led continually by the spirit of prophecy and revelation—by living revelators and inspired men. It will tell you that any thing short of that order of things is not of God, but of men. If you will, therefore, by popular tradition, and through the influence of your popular false teachers, suffer yourselves to be imposed upon by such absurd, unscriptural, and anti-Christian doctrines, you need not flatter yourselves that you can be saved; for God will not save those who reject the doctrine of continued revelation. This, therefore, is another great evil of which this generation are deeply guilty before God; and He has called upon them by the voice of His servants, and by the voice of revelation, contained in the Book of Mormon, to repent of this evil, and give no more heed to false

doctrines of this nature, declaring that all those who do not repent of these things, shall be cut off and sent down to hell.

Another false doctrine taught and almost universally believed by this wicked generation is, that it is no longer the privilege of believers to receive the miraculous signs promised to them in the Scriptures. For instance, Jesus informs us, in the most express terms, as recorded in the last chapter of Mark, and in many other Scriptures, that certain miraculous gifts should be given to believers throughout all the world, wherever and to whomsoever the Gospel should be preached, and be believed and obeyed. And lest some wicked apostate or false teacher should undertake to limit the signs to the believers in the first age of Christianity, he most emphatically declares that "EVERY CREATURE" in all the world, who should believe the Gospel and be baptised, should not only be saved, but that all such should have power in his name to "cast out devils"—"speak with new tongues"—"take up serpents"—and deadly poisons should not hurt them—and they should "lay hands upon the sick, and they should recover." Now, who could have believed that generations of professed Christians would arise, who, with the Bible in their hand, would have the bold, unblushing impudence, to declare that the believer has no right to claim this promise of our Lord? Only think, dear reader, of the millions of professed believers in the Gospel, who crowd the streets on the Sabbath day to go to their respective places of worship, and yet not one of them throughout the congregated millions, even professes to claim the promise of Jesus in regard to the Gospel blessings: they call themselves believers, and yet they have not the signs of believers—they profess that Jesus is their Saviour, and yet every soul of them rejects his word in relation to the promised signs: they are very willing to claim one of the promises in the same connection with these signs, viz: *Salvation*; but the other promises spoken by the same Being, and on the same occasion, are utterly rejected; and if any honest, humble soul among them should begin to seek after the promised signs, and exhort his brethren to do the same, he would immediately be denounced as an enthusiast, or as insane; and if he persisted in so doing, he would be excluded from their ranks, and expelled from their synagogues, as a dangerous person. Now

what will become of all these false teachers who thus do away with the promises of Jesus? And what will become of the people who suffer themselves to be led by such hypocrites? They will, every soul of them, unless they repent of these false doctrines, be cast down to hell. Yes, every man and woman, priest and people, that do not repent of having done away the miraculous gifts and blessings of the Gospel, will just as surely go to hell as they are living beings. Do not flatter yourselves that you will escape; for there is no escape for you, only to repent and turn unto the Lord, and seek most earnestly after the miraculous gifts of the Gospel, which you, and your false teachers, in your wickedness and hypocrisy, have done away. Think not that you can follow the popular multitude in their forms of godliness, and with them deny the power thereof, and escape the righteous indignation of that holy Being whose words you have rejected. By His words that you have had in this life, you are to be judged in the last day; if you have received and obeyed them, well; if not, they will condemn you, and you will shrink from the presence of Him who gave the word, and your guilty consciences will be racked with fear and pain, and the miseries of hell will lay hold upon you, and you will be made to feel that God's holy word is not spoken in vain, and that it cannot be rejected with impunity.

Another very prevalent and great evil is in the land. Many thousands of these corrupt, false teachers who have denied the necessity of the miraculous powers and gifts of the Gospel, and who have done away the gifts of prophecy and revelation from the church, have even dared to venture forward and officiate in some of the Gospel ordinances, as though they actually had authority from God; and many thousands have actually presumed to receive the holy, sacred ordinances of the Gospel from the hands of such corrupt, soul-destroying hypocrites. If there is any wickedness that borders closely on blasphemy, it is this. What can be more impious in the sight of heaven, than for men to do away, as unnecessary, nearly all of the most glorious gifts of the Gospel, and preach to their hearers that they are unnecessary in these days, and then have the audacious wickedness to minister the holy sacrament of the Lord's supper, or pretend to baptize by the authority and in the name of the Father, Son, and Holy Ghost. Such heaven-daring wickedness is calculated to

sink these vile impostors to the lowest hell. And unless the people repent of having received baptism and other ordinances of the Gospel at the hands of such deceivers, they will be sent to hell with them; for if the blind lead the blind, they will all go into the ditch together, and the deceived, as well as the deceiver, will all have to reap the reward of their own corrupt doings.

We know that the people will be angry with us, and hate us, because we tell them of their wickedness thus plainly. But we have not been sent to flatter this generation with smooth things, nor to tell them that all is well; but we have been sent to set forth your sins and your abominations, and all your evil works which you continually practise before the Almighty, in clearness before your minds, and to call upon you in the name of Him who sent us, to repent of the same and turn unto the Lord, and embrace the fulness of the Gospel which God has revealed anew in the Book of Mormon, or every one of you will, most assuredly, be damned. It matters not to us whether we please or displease you—whether we receive your good will, or incur your bitter hatred, our only object is to do the will of Him who has sent us, and to faithfully discharge our duty towards you.

You were once a very different people from what you are now. When your pilgrim fathers fled from the persecutions of the old world, and braved the dangers and hardships incident to the settlement of this lovely country, they were a humble, honest people, who worshipped the Lord their God according to the best of their knowledge; and the Lord was with

them, and destroyed the savages from before their face; and when the arm of the mother country was stretched out to oppress and destroy, He raised up saviours, and delivered them from the power of all their enemies. Moreover, He made them a great people, and strong, and independent of all nations. He established peace within the land, and their children have multiplied, and have become one of the most powerful nations upon the earth. Your granaries and your storehouses have overflowed with the rich products and delicacies of the earth. The mountains, and hills, and dales have been covered with the abundance of your flocks and herds, while your merchants have waxed rich in the extent of their trade, both by land and sea; the rich treasures of the earth have disclosed themselves, and blessings without number have been multiplied upon you. But you have forgotten the Lord God whom your pilgrim fathers worshipped; you have become proud and haughty in your bearing; you despise the meekness and humility of the Christian's life. You remember not that it is God who has bestowed upon you all that you enjoy. You think that you can do what you please, and all will continue to be well. But as God has exalted you on high above all nations, if you repent not speedily, He will bring you very low; and the great blessings you now enjoy shall be taken from you, and your cities shall be left unto you desolate, and your beautiful habitations shall be deserted, and death and mourning shall be heard throughout the land.

(To be continued.)

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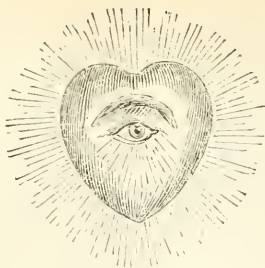
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THE



SEER.

ALL YE INHABITANTS OF THE WORLD, AND DWELLERS ON THE EARTH, SEE YE, WHEN HE
LIFTETH UP AN ENSIGN ON THE MOUNTAINS.—*Isaiah xviii, 3.*

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WAR.

A REVELATION AND PROPHECY BY THE PROPHET, SEER, AND REVELATOR, JOSEPH SMITH,
GIVEN DECEMBER 25TH, 1832.

“Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States; and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their Masters, who shall be marshalled and disciplined for war. And it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation. And thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also,

shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations; that the cry of the Saints, and of the blood of Saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly, saith the Lord. Amen.” (Pearl of Great Price, page 35.)

The above revelation was given twenty-one years ago last Christmas. We learn by this, some particulars in regard to the nature of that universal war which is soon to deluge all the nations and kingdoms of the earth. The first indication of this fearful calamity was to begin in the rebellion of South Carolina. The revelation does not inform us that the first symptom of this rebellion would exhibit any thing very alarming in its appearance, but says, that it “*will eventually terminate in the death and misery of many souls.*” “*Eventually,*” (not directly or immediately,) should the rebellion of

that State lead on to a war more general in its nature, involving the whole nation in a fearful revolution, resulting, not in the loss of a few, but in the "death and misery of *many* souls."

The revelation does not inform us of the particulars of this general war, but shows, in very few words, the order in which it would spread; First, South Carolina should rebel; second, "the Southern States" should "be divided against the Northern States;" third, the Southern States should call on Great Britain for help; and fourth, Great Britain should call on "other nations in order to defend themselves against other nations." It seems from this, that Great Britain will already be at war with some nations at the time the South will appeal to her for assistance; for she will be obliged to seek assistance to defend herself from other nations. Whether Great Britain under such critical circumstances, will render aid to the South, is not stated. She will, perhaps, in order to secure commercial advantages, favor the South; this will enable the latter to compete with the superior numbers of the North, and prolong the war, until, as the revelation states, it results in the destruction of many souls.

During this fearful revolutionary struggle between the South and the North, it seems that the South will marshal and discipline their slaves for war.

From this, it is quite evident that the South will consider themselves hardly competent to withstand the force of the North, without bringing into requisition the strength of the slave. However much assistance this may for awhile render to the South, it is certain, according to the revelation, that this strength will fail them; for saith the Lord, "And it shall come to pass, after many days, slaves shall rise up against their masters." From the expression, "*after many days*," we are led to conclude that the calamity, arising from the rebellion of the slaves, will not take place, until the nation has,

by its previous struggles been reduced to great weakness.

To add to the sufferings and great calamities of the nation, they will be greatly distressed by the aborigines, who will "marshal themselves, and become exceeding angry," and vex them "with a sore vexation." We are inclined to believe that this will not take place until millions of the nation have already perished in their own revolutionary battles. To what extent the Indians will have power over the nation, is not stated in this revelation; but from what Jesus informed their forefathers at the time of his personal ministry among them, as recorded in the Book of Mormon, they will have power in a great measure over the whole nation. In speaking upon this subject, Jesus prophesies as follows:—

"Therefore, it shall come to pass, that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him" (Joseph Smith) "to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, it shall be done even as Moses said, they shall be cut off from among my people who are of the covenant; and my people, who are a remnant of Jacob, shall be among the Gentiles, yea, in the midst of them, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver. Their hands shall be lifted up upon their adversaries, and all their enemies shall be cut off. Yea, wo be unto the Gentiles, except they repent, for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots. and I will cut off the cities of thy land, and throw down all thy strongholds; and I will cut off witchcrafts out of thy land, and thou shalt have no more soothsayers; thy graven images I will also cut off, and thy standing images out of the midst of thee, and thou shalt no more

worship the works of thy hands; and I will pluck up thy groves out of the midst of thee; so will I destroy thy cities. And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away. For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my beloved Son, them will I cut off from among my people, O house of Israel; and I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard." (Book of Nephi ix, 12.)

From this prophecy of our Saviour, it will be seen that the aborigines or remnants of Jacob will prevail against the nation, even as a lion prevails against the beasts of the forest. Naturally speaking, this could not take place, unless the nation were first greatly weakened by former judgments, or unless God should so ordain, and suffer them to be overcome by their enemies. That God himself will fight for the remnant of Jacob, is clearly manifest in the foregoing quotation. It is God who is to cut off the horses, destroy the chariots, cut off the cities, and throw down all the strongholds of the nation: it is God who is to cut off the graven and standing images, and pluck up the pleasant groves, and destroy all wickedness from the land: it is God who is to "execute vengeance and fury upon them, even as upon the heathen, such as they have not heard." God will, therefore, be with the remnant of Jacob, even as He was with their forefathers in the days of their righteousness: and as He destroyed the wicked nations from the land of Canaan, so will He utterly destroy this nation unless they repent and obey the word of the Lord revealed in the Book of Mormon.

The prophet Mormon, a little less than fifteen centuries ago, delivers a prophecy, concerning this remnant of Jacob and this nation of Gentiles, in the following words:—

"But behold, it shall come to pass that they" (the Indians) "shall be driven and scattered by the Gentiles; and after they have been driven and scattered by the Gentiles, behold, then will the Lord remember the covenant which He made unto Abraham, and unto all the House of Israel. And also the Lord will remember the prayers of the righteous, which have been put up unto Him for them. And then, O ye Gentiles," (meaning the people of the United States,) "how can ye stand before the power of God, except ye shall repent and turn from your evil ways! Know ye not that ye are in the hands of God? Know ye not that He hath all power, and at His great command the earth shall be rolled together as a scroll? Therefore repent ye, and humble yourselves before Him, lest He shall come out in justice against you; lest a remnant of the seed of Jacob shall go forth among you as a lion, and tear you in pieces, and there is none to deliver." (Book of Mormon, ii, 6.)

Before the Lord would suffer the remnant of Jacob or the Indians to fall upon the Gentiles, He promised their forefathers that He would bring forth their sacred records unto the Gentiles, that they might have the privilege of repenting and of being numbered with the house of Israel. Jesus spake unto their ancestors as follows:

"In the latter day shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them. But wo, saith the Father, unto the unbelieving of the Gentiles, for notwithstanding they have come forth upon the face of this land, and have scattered my people who are of the house of Israel; and my people who are of the house of Israel have been cast out from among them, and have been trodden under feet by them; and because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people who are of the house of Israel; verily, verily,

the accept of & prove themselves worthy of greater things - such as Temple ordinances, etc.

I say unto you that after all this, and I have caused my people, who are of the house of Israel, to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a bye-word among them; and thus commandeth the Father that I should say unto you, at that day, when the Gentiles shall sin against my gospel," (meaning their rejection of the Book of Mormon,) "and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them, and then, I will remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them; and I will show unto thee, O house of Israel, that the Gentiles shall not have power over you; but I will remember my covenant unto you, O house of Israel. and ye shall come unto the knowledge of the fulness of my gospel. But if the Gentiles will repent, and return unto me, saith the Father, behold, they shall be numbered among my people, O house of Israel: and I will not suffer my people, who are of the house of Israel to go through among them, and tread them down, saith the Father. But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savor, which is thenceforth good for nothing, but to be cast out, and to be trodden under foot of my people, O house of Israel." (Book of Nephi, vii, 4.)

It is evident from the foregoing, that

before the Indians are suffered to have complete power over this nation, God will thoroughly warn them through the medium of His word in the Book of Mormon, which, if they reject, will ripen them for the threatened judgments; but first the Lord will bring the fulness of His gospel from among the nation, delivering them over, because of their wickedness, to hardness of heart and blindness of mind, that He may execute vengeance and fury upon them. Jesus more fully describes this calamity on another occasion, as follows:

"And the Father hath commanded me, that I should give unto you this land for your inheritance. And I say unto you, that if the Gentiles do not repent, after the blessing which they shall receive," (meaning the blessing of the Book of Mormon,) "after they have scattered my people, then shall ye who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them, who shall be many; and ye shall be among them, as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through, both treadeth down and teareth in pieces, and none can deliver. Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And I will gather my people together, as a man gathereth his sheaves into the floor, for I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron, and I will make thy hoofs brass. And thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And behold, I am He who doeth it. And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent, it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles." (Book of Nephi, ix, 8 and 9.)

This last quotation shows most

clearly that it is God who will, through the instrumentality of this remnant of Jacob, bring this nation down; and because God is against them, "none can deliver them" out of His hands, or out of the hands of the aborigines who are of the house of Israel: they will beat in pieces many people, and there will be no power in the Gentiles to stand before them, because they have sinned against God in rejecting His word which He has taken so much pains to preserve and bring forth unto them: But they treat it as a thing of naught, and despise the same; therefore shall they be treated as naught, and trodden down by the house of Israel, even as nations of old. Say not in your hearts that you are strong, and that these calamities will not come upon you; for though you increase your strength an hundred fold, and fortify yourselves with walls and gigantic towers; and by your wisdom invent engines of destruction that will cause the nations to tremble, yet you shall be as naught before the power of the Almighty, and your strong-holds shall be thrown down, as were the walls of Jericho, and you shall fall a prey to the devouring sword, and your carcases shall moulder away upon the face of the land, and your flesh shall become meat for the dogs and for the ravenous birds of the air; and there shall be none left to blaspheme against the Holy One of Israel, or to fight against His holy word, upon all the face of this land. For this is a choice land, and it must be redeemed from the hand of wickedness, that the righteous may dwell thereon for ever, and rejoice in the fulness of the blessings thereof.

The day is at hand when the Lord will visit all the nations of the earth with a proclamation of repentance and mercy, and blessed are that people, nation, or tongue who know the joyful sound; but woe unto that people who hearken not unto the voice of the Lord, neither unto the voice of his servants; for the Lord has a consumption decreed

upon all the face of the earth, and all flesh shall come in remembrance before Him to render unto them according to their works, to redeem the whole earth from wickedness, and to make a full end of all nations who will not become subject to His laws. Wherefore nation shall war against nation, and kingdom against kingdom, and the slain of the Lord shall be many. In regard to the wars of the latter days, the vision of Nephi, seen about six hundred years before Christ, is highly instructive. We quote the following:—

"And it came to pass that the angel spake unto me, Nephi, saying, thou hast beheld that if the Gentiles repent, it shall be well with them; and thou also knowest concerning the covenants of the Lord unto the house of Israel; and thou also hast heard, that whoso repenteth not must perish; therefore, we be unto the Gentiles, if it so be that they harden their hearts against the Lamb of God, for the time cometh, saith the Lamb of God, that I will work a great and a marvellous work among the children of men; a work which shall be everlasting, either on the one hand or on the other: either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also unto destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken. And it came to pass that when the angel had spoken these words, he said unto me, rememberest thou the covenants of the Father unto the house of Israel? I said unto him, yea. And it came to pass that he said unto me, look, and behold that great and abominable church, which is the mother of abominations, whose foundation is the devil. And he said unto me, behold there are save two churches only; the one is the church of the Lamb of God, and the other is the church of the devil;

wherefore whoso belongeth not to the Church of the Lamb of God, belongeth to that great church, which is the mother of abominations ; and she is the whore of all the earth.

“ And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters ; and she had dominion over all the earth, among all nations, kindreds, tongues, and people.

“ And it came to pass that I beheld the Church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters ; nevertheless, I beheld that the Church of the Lamb, who were the Saints of God, were also upon all the face of the earth ; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw.

“ And it came to pass that I beheld that the great mother of abomination did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God.

“ And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the Saints of the Church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth ; and they were armed with righteousness, and with the power of God in great glory.

“ And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church insomuch that there were wars and rumours of wars among all the nations and kindreds of the earth ; and as there began to be wars and rumours of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying, behold, the wrath of God is upon the mother of harlots ; and behold, thou seest all these things : and when the day cometh that the wrath of God is poured out upon the mother of harlots, which is

the great and abominable church of all the earth, whose foundation is the devil, then, at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people, who are of the house of Israel.” —First Book of Nephi, iii, 45—51.

From this quotation, it will be seen that there will be wars and rumours of wars among all the nations of the Gentiles. Whether the present war that has commenced between Russia and Turkey is the one predicted as the beginning of that more general war in which all the nations will participate, is not for us at present to say ; it has every appearance of becoming general, at least as far as Europe is concerned. The European nations with the United States come more particularly under the dominion of the “ great and abominable church,” which includes all the churches of apostate Christendom, both Catholic and Protestant. It is the nations of Christendom that are to be visited with the heaviest of all judgments ; for not only will they war among themselves, but every plague, mentioned in John’s revelations, as coming upon great Babylon, will surely come upon these apostate Christian nations, and they will gnaw their tongues for pain, and finally, as one of the last judgments of a temporal nature, they will be totally destroyed—they and their cities, by devouring fire. But Oh, what scenes of wretchedness and misery await them, before the day of burning comes ! No tongue can describe the fearful desolating judgments that will sweep through the land ; but yet, they will not repent, for their day of grace will then be past, and they will be sealed over unto the judgments written : therefore, in the depths of their miseries, they will lift up their voices and curse God, who has power over these plagues.

In order that God may punish these nations and utterly overthrow them, he is calling upon his people to come out from them and flee far away

and hide themselves in the chambers of the mountains, and purify themselves before the Lord, lest they also perish in Babylon; for the Lord hath decreed that he will spare none that remain in Babylon. Let the Saints remember, that the Lord hath said, that the people of Zion are to be the only people upon the face of the whole earth, but what shall be at war one with another. They alone will escape, if they observe diligently all the commandments of the Lord in the Book of Mormon, and in the other revelations which God has given or shall hereafter give; but if not, they will in no wise escape; for the Lord will chasten the Saints until they will learn to live by every word that proceedeth forth from His mouth. Those who call themselves Latter-day Saints are no more precious in the sight of God than other people, unless they

do better than others. Indeed, the greater the light against which the Saints sin, the greater and more severe must be their judgment, unless they repent; therefore, let us fear before the Lord, and tremble exceedingly, if we have any of us sinned; let us go before Him, and confess our faults, and seek mercies and forgiveness at His hands; let us put away every evil, and strive most earnestly to give heed to the word of truth: for how can we stand before Him unless we do this? The great and terrible day of the Lord is at hand, and all nations shall fear and tremble exceedingly; but if the Saints are prepared, it shall be a day of rejoicing and of great glory to them; it shall be the day of their redemption, and the commencement of a glorious reign, of which there shall be no end.

EDITOR.

FOREIGN INTELLIGENCE.

Honolulu, Sandwich Islands,
Nov. 18, 1853.

Dear Brother O. Pratt,

I take the earliest opportunity to acknowledge your kindness in forwarding me the *Seer*, the nine first numbers of which have just come to hand, the perusal of which has caused our hearts to rejoice. The foreign Elders are all anxious to procure one or more copies of all your publications in Washington. I send you the enclosed list of subscription. We think the *Seer* a very valuable production, and feel that it may do much good here. The work upon these Islands is onward. Over three thousand have been baptized in all; and near two thousand of these have been baptized since our Conference last April, although we meet with every opposition that priestcraft can invent, and in one instance two of the brethren were severely bruised and ill-treated by mob violence. Besides which, we have had many vexatious law-suits, &c., &c. The

Book of Mormon is translated into the native tongue, and prepared for the press. And we are now actively engaged in procuring means to establish a press, to speedily print that and many other works for this native people. And we hope before our April Conference to have it in successful operation.

We are seeking out a location suitable to gather this people, that they may become better prepared for a general emigration; and also to detach them from the corrupt influence with which they are continually surrounded. The principles of truth and virtue are fast increasing among the native Saints, and many who have received the Priesthood are becoming powerful auxiliaries in rolling forward the work. Our religion is claiming the attention of many of the highest Chiefs or Nobles in the Kingdom, some of whom have avowed their belief, and are opening their hearts to assist in procuring a press and in

granting lands to facilitate the gathering of the Saints here.

The small-pox has done a great work here ; some thousands have been swept off, including over two hundred of the Saints. There is much talk of annexation to the United States, of this kingdom, but we think it will not soon take place.

Believe me ever your brother in Christ,

B. F. JOHNSON.

APPOINTMENT. — Elder Aaron F. Farr is appointed to succeed Elder Horace S. Eldredge in the presidency of the St. Louis Conference. President Eldredge has, so far as we are acquainted, presided over that Conference with wisdom and judgment, and in righteousness ; but he is called to

return to the Valley this season, to attend to other duties that may be assigned to him. He will probably leave in June, and no doubt with the good feelings, and prayers, and blessings of all the Saints in that Conference. Elder Eldredge will retain the Presidency of the Conference until his departure, after which Elder Farr's appointment will be in force.

We would suggest to Elder Farr the propriety of proceeding to St. Louis, as soon as convenient, in order that he may become acquainted, by conferring with Elder Eldredge, with the nature of the duties assigned him.

ORSON PRATT,

President of the Saints in the
U.S. and British Provinces.

Washington City, D.C., Feb. 20, 1854.

FORMATION OF THE EARTH.

ITS DIVISION INTO ISLANDS AND CONTINENTS—ITS RESTORATION TO ITS ANTEDILUVIAN CONDITION.

BY THE EDITOR.

There has been much speculation in relation to the ancient condition of our globe. And from many facts connected with the geological formations of the earth's crust, it has been concluded that the land and water have more than once changed places. Upon mountains and high elevations are frequently found shells and other remains of marine inhabitants in circumstances where it would seem to preclude all possibility of their having been deposited through human agency. It seems to be almost certain, then, that the dry land, and even the highest elevations of our globe, have, at some former period, been submerged beneath the sea, and have formed the bed of the ocean.

Many geological speculations have been put forth to account for the great changes that have happened in the surface strata of the earth. But it is not our intention to examine the probability or improbability of those

conjectures ; but merely to give some few facts from divine revelation to show that the present geological conditions of our globe are not, in their general characteristics, the result of slow and gradual changes ; but the effects of sudden convulsions and catastrophes under the control and superintendence of that All-powerful Being who formed all things.

As the elements of all worlds were not created, but are eternal, and as they have always been the tabernacle or dwelling place of God, they must have eternally been acted upon by His spirit ; consequently must have passed through an endless series of operations without beginning. Instead of seeking to trace out evidences of a beginning to the elements, we shall at once pronounce them eternal, from the fact that we have no account of their creation from nothing, for God himself must be an eternal substance : and it is just as reasonable to believe that all the

other elements which are His tabernacle, are eternal, as to admit, as we are compelled to do, the eternity of His substance.

How many thousands of millions of times the elements of our globe have been organized and disorganized; or how many millions of shapes or forms the elements have been thrown into in their successive organizations and disorganizations; or how widely the particles have been diffused through boundless space; or of how many different worlds these particles have, at one time and another, formed component parts; or how long they have been parts of the solar system; or how long that system itself has formed a branch of our stellar heavens—is unknown to us mortals. We can only go back to the organization of our present globe—to the time when “the morning stars sang together, and all the sons of God shouted for joy.” This is only one link in the endless chain—only one grand event in a series without beginning. But this event was sudden, not the effects of slow and imperceptible changes, operating for an indefinite number of ages. Jehovah spake—the elements came rushing together, not by their own power, but under the action of the self-moving forces of His Spirit, associated with the particles to be moved. That this all-powerful spirit performed its operations in a definite and fixed manner, according to certain prescribed laws, there is no doubt. And if any of our modern Philosophers had been present on that grand occasion, they undoubtedly would have beheld every particle moving toward the great common centre, with a resultant force, varying inversely as the square of its distance from every other particle. They would have called it the law of gravitation: while those better acquainted with the origin of the force, would have called it the law by which the Spirit of God moves together the particles of matter.

We are not to suppose that these elements, before they were collected,

were formed into solid masses of rocks and other hard substances; and that these came rushing together—rocks being piled on rocks, breaking, crashing, and rendering into millions of fragments. But, no doubt, through the operation of antecedent forces, there had been a complete disorganization or dissolution of the bodies, composed of these elements, in that prior state of existence anterior to the foundation of the present globe: this being the case, the elements being separate, and apart, and widely diffused, were in a condition to come together in a state of particles, instead of aggregate masses. These particles, under the law of force ordained, would collect in the form of a sphere, arranging themselves, according to their specific gravities, in strata at different distances from the centre.

If these particles, while collecting from the surrounding spaces, were under the influence of no foreign forces, they would form a perfect sphere, having no tendency to rotate; but if they were disturbed by their gravitation towards foreign bodies, they would, at the time of their contact with the central nucleus, strike the surface of the same obliquely, which would give rise to a rotatory movement: and this rotation would change the form of the nucleus from that of a sphere to a spheroid; and the oblateness or eccentricity of the spheroid would depend upon the final resultant velocity of the rotation at the time that the particles were all collected.

In the morning of our creation the gathering together of the particles was accomplished under such regular, harmonious and systematic laws, that there were no elevations of the land above the water. All the successive strata seemed to have arranged themselves in a perfect spheroidal form, conforming to the laws of gravity and rotation, as if they had been a fluid substance. So perfect was this arrangement that the land was completely enveloped in a flood of water: no portion thereof was seen.

But soon the commandment came for the waters to be gathered together into one place, and for the dry or solid land to appear. This great event was unquestionably brought about under a system of fixed laws, no less definite than that of gravitation; but perhaps not so well comprehended by man. The spirit of God in association with the elements, not only produces all the phenomena of gravitation, but also causes the elements to act upon each other, cohesively and chemically, when the particles are brought insensibly near to each other. It could hardly be expected, therefore, that such a great mass of elements could be brought together from the surrounding spaces, without producing chemical operations of such force and power as to disturb the whole globe. Such forces would cause the upheaval of the dry land in some places, and a corresponding depression in others, to which the waters would rush; or the dry land might be made to appear, and the waters be gathered together, by a very different process, namely, by a variation of the period of the earth's rotation.

The original position of the land and water in regard to the surface of the earth, as it existed immediately after their separation, we have no means of determining, only by revelation. It is certain, however, that it was entirely different from the present arrangement; and that it remained so sufficiently long for extensive marine deposits to be formed, which, by the great eruptions and changes that have since taken place, exhibit themselves in the interior of continents, and in locations highly elevated above the sea level.

From the revelations which God has given, there is no doubt but there has been a most wonderful change. By them we learn that the Eastern and Western Continents were one; whilst the waters occupied the polar regions of our globe. America, Europe, Asia, Africa, and many Islands of the sea, were all one land. The dividing of the earth into continents

and islands, was mostly accomplished in the days of Peleg, who was born 101 years after the flood, and died 339 years after that memorable destruction. Many changes were made upon the earth in the days of Enoch: and no doubt the flood occasioned still greater; but we must look to the days of Peleg for the division of the earth into continents and islands, and the letting in of the waters upon the equatorial regions. Since the grand division of the earth, many great changes have happened to the various divisions of land by volcanic action and earthquakes; the greatest of which transpired at the crucifixion of Christ, when all the face of this land was broken up and changed; many mountains becoming valleys, and many valleys becoming mountains.

Without further revelation it is impossible for us to give any thing like a correct idea of the geographical condition of the earth before the days of Peleg. Some of its general features may be very correctly determined from the following revelation, concerning the second coming of Christ, which reads thus:

"Prepare ye for the coming of the Bridegroom; go ye, go ye out to meet Him, for behold, He shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion; and He shall utter His voice out of Zion, and He shall speak from Jerusalem, and His voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder which shall break down the mountains, and the valleys shall not be found; He shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord, even the

Saviour, shall stand in the midst of His people, and shall reign over all flesh." (Doc. and Cov., cviii, 5.)

The great deep is to be driven into the north countries—the islands are to become one land—the land of Jerusalem and the land of Zion (meaning the Eastern and Western Continents) are to be turned back into their own place, and the earth to be restored to its ancient geographical position. John the revelator prophesies of the same convulsions, and says that "every mountain and island were moved out of their places." He saw that when the seventh angel poured out his vial of the wrath of God that "There were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away and the mountains were not found." Rev. xxvi, 17-20.

The same tremendous convulsion is predicted by Isaiah (xxiv, 17-20) in the following language:—

"Fear, and the pit, and the snare are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly; the earth shall reel to and fro, like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again."

The convulsion of the earth at the time of its restoration to its antediluvian condition, will exceed all former

convulsions, not excepting the great one which took place at the time of its division into continents and islands; hence, John describes it as the greatest earthquake that had ever happened since men were upon the earth, not only affecting the surface by casting down mountains, and exalting valleys, but causing the very continents and islands themselves to flee away; they are not annihilated, but, as John says, "*moved out of their places.*" It will not be merely the exterior strata of the earth that will be broken up, but the very "foundations," as Isaiah says, shall shake. This latter-day earthquake will be attended with intense heat, melting and separating the very elements, or as Isaiah says, "The earth is clean dissolved;" and as the Psalmist predicts: "A fire goeth before Him, and burneth up His enemies round about. His lightnings enlightened the world; the earth saw and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare His righteousness, and all the people see His glory." (Ps. xcvi, 3-6.) From this passage we learn that this intense fire will attend the presence of the Lord at His coming, and appears to be of the nature of *lightning*, which is to *enlighten the whole world*. We can form some idea of its intensity from the fact of its *melting hills like wax*, and *dissolving the earth*.

If we had an antediluvian map, we should be able to point out the future geographical positions of the land and water as they will exist during the Millennium; or in other words, an antediluvian map would answer very well the purpose of a Millennial map. For the earth is to be restored to its former condition.

In order to maintain the present ellipticity of the earth, and its present diurnal period of rotation, and at the same time retain the seas in the polar regions, it will be necessary that the solid portions, now submerged beneath

the equatorial sea, should be upheaved or lifted up. This could not be done without producing a corresponding depression around the poles, and the waters would thus, under the present laws of gravitation, be obliged to rush from the equatorial to the polar regions. Although it is done by the direct command of God, yet He generally accomplishes His purposes through the medium of laws which are in operation. For aught we know,

the raising up of the equatorial bed of the ocean may be accomplished by the internal forces of the earth, with which we are entirely unacquainted, only as we now and then behold their effects in the earthquake and volcano. But whatever be those internal forces, it is certain that they will be controlled intelligently so as to arrange the continents and islands in their ancient position.

REPENTANCE.

BY THE EDITOR.

(Concluded from page 240.)

Many other evils might be mentioned of which it is needful for you to repent; but as you have much of the word of God pointing them out to you, it is not necessary for me in this article to describe every particular evil. Many of you are guilty of blaspheming that Holy Being who gave you existence, and of continually using his name in vain. Many of you are guilty of defrauding and taking the advantage of your neighbor; of bearing false witness; of slandering, reviling, and speaking evil of one another; of oppressing the poor; and of being lifted up in great pride; and of withholding your riches and your substance from the widow and the fatherless, and from the poor and needy, while you and your false teachers revel in the luxuries of the earth, and adorn your chapels and your synagogues and your churches with all manner of costly ornaments; and you clothe yourselves in silks and satins, and in fine twined linen, and remember not that God has given these things to you, that you might not only be blessed yourselves, but that you might bless the sick and afflicted. Of all these things, and of many other evils, you must repent, or you can in no wise inherit the kingdom of God; for the cries of the poor

and needy will ascend up before God against you.

Having set forth the evils of which you are guilty, we now come to the second part of our subject, namely—*The nature of the sorrow connected with true repentance.* There are different kinds of sorrow. Thieves, robbers, murderers, adulterers, &c., are frequently sorrowful because they have been detected in the crimes which they have committed. They are not sorrowful because they have sinned against God, or because they have injured others; but they are sorry that their crimes have been exposed, or that they have been prevented from a realization of the happiness which they anticipated. This is the sorrow of the world; and it is of the same nature as the sorrowing of the evil spirits in hell: they are sorry when they fail to accomplish their malicious designs against God and His people. This kind of sorrow worketh death.

Others have a species of sorrow, arising through fear. They are convinced that they have, in numerous instances, violated the law of God, and they greatly fear the consequences in the great judgment day; but yet they feel no disposition to reform. They are sorry that there is a law of God, or

a punishment in the world to come. They love wickedness, and are sorry that they must one day give an account before God for all their evil deeds. They are sorry that they cannot continue to cheat and defraud their neighbor, and heap up riches, without being harassed with the idea of future punishment. Many are convinced in their hearts that the Book of Mormon is a divine revelation: and they are sorry that God should again speak to man; they are sorry that there is not some more popular way of being saved; they are sorry that they must subject themselves to the scorn and ridicule of the world, in order to receive the message which God has now sent into the world. Finally, there are many things which create sorrow in the world.

But the sorrow that is acceptable in the sight of God is that which leads to true repentance, or reformation of conduct: it is that sorrow which arises not only through fear of punishment, but through a proper sense of the evil consequences of sin; it is that sorrow which arises from a knowledge of our own unworthiness, and from a contrast of our own degraded and fallen condition with the mercy, goodness, and holiness of God. We are sorry that we should ever have condescended to do evil. We are sorry that we should ever have rendered ourselves so unworthy before God; we are sorry at the weakness of our own fallen nature. This kind of sorrow will lead us to obey every commandment of God; it will make us humble and childlike in our dispositions; it will impart unto us meekness and lowliness of mind; it will cause our hearts to be broken and our spirits to be contrite; it will cause us to watch, with great carefulness, every word, thought, and deed; it will call up our past dealings with mankind, and we will feel most anxious to make restitution to all whom we may have, in any way, injured. It will lead us to sympathize with the poor and needy, and, if we have riches, to administer to their

wants; it will cause us to visit the sick and afflicted, and to do all that the gospel requires, to alleviate their sufferings: these, and many other good things, are the results of a Godly sorrow for sin. This is repentance not in word but in deed; this is the sorrow with which the heavens are well pleased.

Third, *The confession necessary for the penitent*, in order to render him still more acceptable in the sight of God, is something that should not be overlooked by those who are desirous, not only to reform, but to obtain forgiveness of past sins. Though we may break off from our sins, and reform our conduct, yet we cannot expect a forgiveness of our past sins without a humble confession of the same. If we have trespassed against any of our neighbors, it is our duty, not only to make restitution, but to make a suitable confession and seek their forgiveness. We should also confess our sins to God, with a Godly sorrow and contrition of spirit.

And Fourth, this confession should be accompanied with a *promise and determination to sin no more*. To confess our sins before God, would be of no particular benefit, unless we were determined to forsake them. Without a covenant or promise before God, that we will forsake sin with an unshaken determination, that we will henceforth yield to no evil, our confession and repentance will be vain, and we must not expect to be pardoned; for the Holy One of Israel cannot be deceived, and will not pardon those who merely confess their sins, and still make no resolution to forsake them; a confession of sins, unaccompanied with the resolution to forsake, is a solemn mockery before Him, and will add to our guilt, and increase the displeasure of heaven against us. There are many who are afraid to make a promise that they will sin no more, lest they should break it. Now such thoughts are not right; for without entering into such a covenant, how

can such ones expect to be forgiven and obtain salvation? If you were in a house enveloped with flames, and had the privilege of escape, would you still remain for fear that some future evil might happen to you? No: you would gladly accept the only possible means of safety. Oh, then, why suffer the devil to cheat you out of the only possible means of salvation, through fear of some imaginary evil which you have the power, through the grace of God, to ward off? If you linger behind, and enter into no covenant with God, for fear you may break it, you are sure to perish in your sins. Whereas, if you exercise your agency, and repent, entering into a solemn covenant to sin no more, the grace of God will be sufficient for you, to sustain you in the hour of temptation and trial.

We have now pointed out all the prominent principles connected with true repentance. And it can easily be seen by every honest heart, that God requires mankind, first to seek diligently to discern good from evil, and to ascertain what sins and evils they are guilty of; secondly, to be exercised with a Godly sorrow that they have ever sinned against so great and good a Being as God: thirdly, to make suitable confession before God, for all past sins committed; and lastly, such a confession must be accompanied with a solemn covenant or promise to sin no more; and the heart should be fixed and immovable in this covenant. All persons who will

do these things will have a measure of the Spirit of Christ resting upon them, imparting humility, and meekness, and lowliness of heart. But still this repentance does not guarantee to them a remission of sins; it only prepares the heart to obey properly a great and holy ordinance which God has instituted expressly for the remission of sins. We mean the ordinance of Baptism. As this holy ordinance is of so much importance, and instituted expressly for the benefit of penitent believers, that they may obtain forgiveness of all past sins, we feel it our duty to say a few words on the nature of this institution. But, in the meantime, before we enter into its investigation, permit us to exhort you, dear reader, to repent of every evil which we have pointed out to you in this article, and of every other sin which you may be guilty of. Repent with all your heart. Be determined that you will neither eat nor sleep, until you have commenced the infinitely important work. Remember how much you have at stake, that it is no less than the eternal happiness of the soul, eternal life beyond the grave. Oh, how many millions have gone down to their graves in an impenitent state! You may in an unexpected moment be cut off also. O then, give heed to the warning voice; let your heart be humble, and your spirit be contrite: confess your sins before God, and forsake them, and prepare yourself in all things to receive forgiveness through the ordinance of Baptism.

BAPTISM FOR THE REMISSION OF SINS.

BY THE EDITOR.

Having treated upon the subject of Faith and Repentance, in the preceding Nos. of this volume, we will now proceed to show the way in which the truly penitent believing soul may be pardoned of all his past sins. It has pleased God to ordain Baptism or Immersion in water, as the medium through which the truly penitent should be forgiven of all the sins he has committed. Baptism does not atone for sins, but it is an institution granted to man, because of the atonement of Christ. The atonement is made by the blood of Christ, but man cannot receive the blessings of the atonement legally and fully, without strictly complying with the conditions ordained of God. One of the

choice blessings purchased by the precious blood of Christ is the forgiveness of sins, but all mankind do not have their sins forgiven, but only such as claim the purchased blessings by complying with the requirement. Now we have already shown that the first requirement is to have Faith or belief in the words of Christ and in his atonement; and that the second requirement is to repent with a humble and contrite heart, entering into a covenant to forsake all sin. Both these conditions may be strictly complied with, and yet past sins remain unforgiven. Why? Because the individual, as yet, has not complied with the third condition through which forgiveness is granted. By com-

plying with the first two conditions, he has received a measure of the spirit of Christ, by which his heart is melted down into humble contrition: This spirit of meekness and lowliness of heart is imparted to him as a preparation to receive the holy ordinance of Baptism acceptably in the sight of God; and when this ordinance is complied with by the believing penitent, then comes the Remission of sins; all former transgressions are blotted out. Oh what joy now fills the heart! He is indeed, a new creature! born of water! and adopted in the name of the Father, Son and Holy Ghost into the family of Christ! one of the sons of God! his sins, though many, are freely pardoned! they no longer stand recorded against him! Oh who would not repent and be baptized to receive so great a blessing, and to be filled with such great joy! Alas! there are many who care not for these things; and the forgiveness of sins and the joys of heaven, are treated with indifference; and they go down to their graves in impenitence, without any preparation for the great judgment.

Baptism is just as essential to salvation, as Faith and Repentance. Without being immersed in water no man can enter into the fulness of Celestial glory: for Baptism is instituted for the remission of sins; and if a person does not take the necessary steps to obtain pardon of sins, of course he cannot be saved in the kingdom of God. Jesus did not shed his blood to save us in our sins, but to open a way whereby man might obtain forgiveness through Faith, Repentance, and Baptism: and no man can be saved who neglects either of these principles. Many have been taught to seek forgiveness by prayer, and have been told that Baptism being only an outward ordinance would not avail anything, and that it is to be administered to those only who have already received forgiveness: these are doctrines of false teachers, and they are the wicked traditions handed down by apostate Christendom. Baptism is a condition of forgiveness, and to teach mankind to seek for pardon in any other way than the one set forth in the gospel, is a wicked perversion of truth, and all such false teachers will, if they do not repent, be sent down to hell; for cursed be that man or angel who preaches another gospel, or perverts the true gospel of Christ.

Baptism, in order to be acceptable in the sight of God, must be administered by

a man ordained of God and authorized of Jesus Christ; otherwise, it will be a solemn mockery before God, and highly sinful in His sight. But who, in this generation, have authority to Baptize? None but those who have received authority in the church of Jesus Christ of Latter day Saints: all other churches are entirely destitute of all authority from God; and any person who receives Baptism or the Lord's supper from their hands will highly offend God; for he looks upon them as the most corrupt of all people. Both Catholics and Protestants are nothing less than the "*whore of Babylon*," whom the Lord denounces, by the mouth of John the Revelator, as having corrupted all the earth by her fornications and wickedness. And any person who shall be so wicked as to receive a holy ordinance of the gospel from the ministers of any of these apostate churches will be sent down to hell with them, unless he repents of the unholy and impious act. If any penitent believer desires to obtain forgiveness of sins through Baptism, let him beware of having any thing to do with the churches of apostate Christendom, lest he perish in the awful plagues and judgments denounced against them. The only persons among all nations, kindreds, tongues, and people, who have authority from Jesus Christ to administer any gospel ordinance, are those called and authorized among the Latter-day Saints. Before the restoration of the Church of Christ to the earth in the year 1830, there was no people on the earth, for many generations, possessing authority from God to minister gospel ordinances. We again repeat, beware of the hypocritical false teachers and impostors of Babylon.

Another great abomination practised among Christendom, is the Baptism of infants and little children. This wicked doctrine was invented by the devil, in order to blind the minds of the children of men, and make them think that infant Baptism is all sufficient, and that the Baptism of adults for the remission of sins is not necessary, provided that they were sprinkled in infancy. All infants and little children are free from sin, having been redeemed from the fall by the blood of Christ, and that too without any conditions of Faith, Repentance, or Baptism. All such are innocent before God, and are already prepared to inherit the kingdom of heaven. Therefore, for parents to have their little children baptized is awfully wicked before God; it is a solemn mockery of the ordi-

nances of the gospel; and unless parents repent of this great wickedness, they will go down to hell. No doubt but many have committed this great evil in their ignorance, but now God calls them to repent of this evil and of every other sin, and be immersed in water for a remission of all their transgressions: and if they will not do this, the sins that they have committed in their ignorance will be answered upon their heads, as if they had

done them with a knowledge of the will of God. Parents who are guilty of having their infants baptized, must repent of the evil, or they cannot be saved.

It is unnecessary for us to appeal to the scriptures in proof of the doctrine of Faith, Repentance, and Baptism, as taught in these articles: for this we have already done in a series of pamphlets which we have formerly published.

NOTICE TO SUBSCRIBERS.

Our subscribers are hereby informed that after the publication of the sixth number of the present volume of the SEER, the paper will be discontinued, as the present limited circulation is altogether inadequate to meet the necessary expenses. The publication thus far has been attended in this country with a loss of several hundred dollars. We will send to each of our subscribers enough of our church publications to make up the balance of the other half year's subscription. When we commenced the present volume,

we were in hopes that there would have been sufficient interest manifested by the nation, to learn our doctrines from our own publications, instead of those of our enemies; but it seems that they prefer falsehood to truth; and when we would enlighten them and correct the misstatements concerning us, they choose to remain in ignorance and darkness.

We expect to leave Washington about the first of May for Utah. All letters for us, arriving after that date, will most probably not be attended to.

EDITOR.

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EDITED BY ORSON PRATT, WASHINGTON, D.C., U.S.A.

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THE



SEER.

ALL YE INHABITANTS OF THE WORLD, AND DWELLERS ON THE EARTH, SEE YE, WHEN HE
LIFTETH UP AN ENSIGN ON THE MOUNTAINS.—*Isaiah* xviii, 3.

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NEW REVELATION.

BY THE EDITOR.

There is no subject which is more ridiculed by the religious world, at the present day, than that of New Revelation. All Christendom profess to admit that the Father, Son, and Holy Spirit, are still in existence, and that they are unchangeable in their attributes, and that there are just as many angels now as in ancient times; but to assert that any of these holy beings have communicated any New Revelation to man since the first century of the Christian era, is considered, if not blasphemy, something near akin to it.

Now a religion that excludes New Revelation from its principles, is just the very religion that suits the devil: he is well pleased with it. He cares not how moral people may be, nor how genteel and polished in their deportment, nor how much they go to church, nor how many prayers they pretend to offer up, nor how pious they may be in every respect, if they will only disbelieve in New Revelation; for he knows well that God has nothing to do, nor ever had, with any religion that did not acknowledge Prophets and Revelators, through whom He could speak and reveal His will to His sons and daughters.

The devil knows that God never had a church on the earth without having inspired men in it. No other church gives him any uneasiness. He likes to see them pray and be very sanctimonious, as long as he knows that they have no faith in New Revelation. The devil rejoices, and his angels are glad, when they look over their wide spread dominions, and behold countless churches and synagogues professedly built to the God of ancient revelation, and contemplate the hundreds of millions whom they have deluded with the idea that all New Revelation is unnecessary. So long as the devil can deceive the people with this anti-Christian and unscriptural doctrine, he knows that he is sure of them.

How well pleased his Satanic majesty must have been, when he prevailed upon the "Third Council of Carthage," at the close of the fourth century, to sit in judgment upon the manuscript copies of the word of God, compiling a few of them into a volume, and rejecting all the others, and then passing an ecclesiastical law that no other books or revelations should ever be added to the canon or volume. This bound all their deluded fol-

lowers to reject, in every succeeding generation, every thing in the form of New Revelation. Oh! how the hosts of hell must have exulted over their signal success in thus cutting off all further communication between God and man!

And again: what could have more gratified Satan when he found that the religion of the Romish Church did not altogether suit all the people, than to have them, under the name of Protestants, invent some new forms of religion, excluding prophets, and binding the people to believe in only the sixty-six books of the Bible! This newly-invented religion, inasmuch as it made the canon of Scripture full, and would in no wise admit prophets to add any new books to the volume, was just as acceptable to the devil as the religion of the Catholics; for what the Catholics did not catch, the other impositions would.

But the moment that God sent angels from heaven to earth, and raised up inspired men, and once more restored the true Christian Church to the earth, the devil, with all his combined armies of Catholics and Protestants, was enraged. For God to dare to restore the religion of the Bible again to the earth, by sending prophets and inspired men, by giving visions, and by sending angels, as He did in all other ages when His religion was on the earth, was more than the devil could bear without making a tremendous exertion to put it down. To undertake to put it down by Scripture, reason, or argument, was entirely in vain, though this was attempted in some few instances at first, but it always resulted in the most disastrous consequences to the devil's kingdom. The devil soon found that there was not the least shadow of evidence to sustain the Catholic and Protestant imposition against the doctrine of continued revelation. This forlorn hope having utterly failed him, his next and most successful operation was to ridicule and denounce the doc-

trine, and lie about it, and, if possible, to close the eyes, and ears, and hearts of the people effectually against it. But even in this thing he will be defeated; though he may for a time triumph, yet the refuge of lies shall be swept away, and God will show unto the honest in heart, with power and great glory, that He is the same yesterday, to-day, and for ever, and that he is a God who delights to reveal Himself by revelations, and dreams, and visions, and prophecies, by the ministering of angels, and by the miraculous gifts and power of the Holy Ghost. All who deny these things, and do them away, will be cut off from among the people, and be sent down to hell to suffer with the devil who has deceived them, and by whom they have been led captive to reject and deny the gifts of the Holy Ghost and the powers and glory of God's kingdom.

If this generation are asked to give a reason for rejecting all revelation later than John the Revelator's day, their answer is, almost universally, "We have enough, and need no more;" and we reply, yes, they have enough to send them to hell, unless they will receive more, when God in mercy offers it to them. The very Bible, which they pretend is enough, will rise up in judgment against apostate Christendom, and condemn them, because in it is taught the doctrine of continued revelation, which they have the great wickedness to reject.

But why is the devil so angry with a church under the guidance of New Revelation? Because he knows that a people who live near enough to the Lord to receive information from Him, will receive by that means a knowledge of all his cunning plans, and detect the cunning devices by which he has blinded the nations of apostate Christendom so long. To have the ancient and venerated systems of priestcraft exposed, and the false doctrines, which he has taken so much pains to intro-

duce and maintain for so many centuries, overturned by the restoration of true Christianity again to the earth, is calculated to make the hellish hosts and all under their influence, who delight in darkness, to tremble with anxiety and through fear of the consequences.

Fear and trembling seize upon the wicked priests, whenever the sound of ancient Christianity, with its revelations, prophecies, visions, and the gifts and powers of the Holy Ghost, approach their neighborhood. Their craft is in danger—they fear for their rotten, corrupt forms of religion—they fear that the people will get their eyes open to discern the wide difference between the religion of the Bible, and their powerless forms invented by the devil and his servants—they fear that their popularity will wane, and their salaries be decreased or entirely fail them. To travel without purse or scrip, as the Latter-day and Former-day Saints have done, they cannot afford to do. And then, if they should do so, they would receive no reward, but condemnation for preaching false doctrines among the people.

If they preach false doctrines, they think that they must be well paid: for it is the only reward that they can get, and by and bye the end comes, and they are hewn down and cast into the fire: their motto, then, is, to live grand while they have the chance, and so long as they can delude the nations with their apostate forms of religion, under the sacred garb of Christianity, they have the prospect of waxing fat on the hard earnings of their deluded victims. No wonder, then, that ancient Christianity, taught by the humble servant of God, as the Holy Ghost gives him utterance, is like an arrow to the hearts of such hypocritical impostors. Oh! how abhorrent and disgusting to a humble servant of Christ, and to God, and to all His holy angels, to see Catholic and Protestant ministers enter their richly-adorned churches

and chapels, and there pretend to worship God, when they are as destitute of almost every feature of ancient Christianity as the devil and his angels. The days are not far distant when such base hypocrites, and all that will suffer themselves to be deceived by them, will be cast down by devouring fire, that their impositions, and their hypocrisies, and their corruptions, and all their filthiness and abominations, may cease to come up before the Lord of Hosts.

Tremble and fear! for if there ever were a generation that had need to tremble and fear, it is the present. Tell about this being an enlightened age—an age of Gospel light! Never was there an age of greater darkness since man was created upon the earth, so far as it regards the religion of heaven. It is the very age predicted by Isaiah, the Prophet, when “darkness should cover the earth, and gross darkness the people;” it is a day of thick darkness—darkness that has been accumulating for centuries, through the abominations practised by the apostate nations of Christendom. Not even one ray of light from heaven has forced its passage through the dark, gloomy, dismal night with which they have been for centuries enshrouded, until an angel penetrated the depths and brought to light that sacred, heavenly, and most precious treasure—the Book of Mormon—and raised up inspired men by which light from heaven again shines on our earth. But so great are the mists of darkness, that this generation do not perceive the light. “The light shineth in darkness, but the darkness comprehendeth it not.”

“An age of light!” Oh tell it not in the face of high heaven! Where are your holy apostles inspired from heaven to speak the word of the Lord in the ears of fallen man? Where are your prophets to lift up their voices by the word of the Lord, and warn the nations of approaching danger? Where are your Seers, en-

wrapped in the visions of the Almighty, bringing to light things both new and old, opening the grand events of futurity, and unlocking the hidden mysteries of the heavenly world? Where now are the voice of inspiration, and the voice of angels, to salute the ears of mortal man with glad tidings of great joy? Where now are the gifts of healing—the opening of the eyes of the blind—the unstopping of the ears of the deaf—the speaking with other tongues, and all the miraculous gifts and powers of the Holy Ghost? They are not to be found in apostate Christendom, only as enjoyed by the Latter-day Saints. Will Christendom have the unblushing impudence to call themselves the people of God, when they are destitute of all those most precious gifts promised in the gospel? “An age of light!” Oh shame! Oh impudence! when will you cease to call evil good? How long will the heavens suffer such wickedness to go unpunished?

“An age of light!” “A Christian nation!” Go to all your large cities throughout the land—find one, if you can, where there are not whoredoms and other abominations enough, committed every day, to sink the whole nation to the lowest hell. Look at the swarms of public prostitutes, permitted to roam at large and corrupt society with their accursed filthiness, and then lift your eyes to heaven and hypocritically thank God that you live in such a Christian nation. Oh, fear and tremble, ye hypocrites, ye whited sepulchres, lest God shall smite you, for thus provokingly telling him that you are a Christian nation! But God suffers you thus to corrupt yourselves, because you love darkness, and priestcrafts, and whoredoms, and false doctrines, and every evil work. He will suffer you until your golden cup is full and running over, that he may visit you with a more speedy and awful judgment, and blot out your name from under heaven! Then shall the holy apostles

and prophets, and all the heavens rejoice over your downfall; for you shall fall to rise no more.

At the present time, so great is your wickedness, that silence reigns in heaven, and all eternity is pained, and the angels are waiting with longing anxiety for the great command to reap down the harvest of the earth, and bind the tares in bundles, and give them to the burning flame! And if you will not listen to the warning voice, and repent, the servants of God will not cease their cries to the heavens, until God shall come out of his hiding place, and make a full end, that the earth may be cleansed and rest for a season.

How is it, that you will not awake to a sense of the awful condition that you are in? How is it, that you will close your eyes to the signs of the times, and not perceive the day of your visitation? How is it, that you will not pay any attention to that which belongs to your peace? How is it, that you can be so hard in your hearts and blind in your minds, that you cannot perceive the hand of the Lord in bringing to light the sacred Records of the ancient Israelites who dwelt upon this continent? Why do you condemn that most excellent work, upon popular rumour, without even reading one page of its contents? Why will you be proud in your hearts, and exalt yourselves above all other nations, and boast in your own strength as a nation, and imagine that no evil will come upon you, though you continue in your wickedness? Why not discern and understand that it is God that has made you a strong and powerful nation, and not yourselves? It is God that setteth up and pulleth down. If you would repent, as He requires you in the Book of Mormon, you would continue to be blessed upon the land; but if you obey not, and reject His word, He will certainly visit you as it is written. Oh, then, why will you not repent? It will certainly do you

no harm to repent, and forsake false doctrines, and every species of wickedness. If you repent and call upon the Lord, even as our pilgrim fathers did, when they first came to this land, God will be merciful unto you, and prolong your blessings in the land. Even though you, in your darkness, may suppose the Book of Mormon an imposition, you certainly will be on the safe side if you repent and do as that book requires.

If this new revelation required you to do something that was evil, you would have some reason for distrusting it, and paying no attention to it; but when it requires you to repent, and forsake every evil practice, and sets forth your evils and abominations plainly before your eyes, of which you yourselves know that you are guilty, where is your excuse for not obeying, even though you may think that it is the work of man? If it be the work of man, can you be excused, and will God overlook all the sins which you know you are guilty of, and which that book accuses you of, and which it requires you to repent of? No: you have no excuse; you well know that you ought to repent of every evil of which that book accuses you, and that God will in no wise acquit the guilty. And if you already know this, how much more ought you to fear when a professed revelation makes its appearance threatening you with awful and speedy judgment, if you do not repent.

Oh my nation! the inhabitants of this beautiful and lovely country! open your ears to the voice of your Redeemer, whose bowels of compassion yearn over you—whose voice is to all the inhabitants of the land, calling upon them to repent, and turn away from all their iniquities, and be baptized in His name for the remission of their sins, that they may be filled with the Holy Ghost. Then shall ye know His voice, and the voice of His servants, and the voice of His spirit: for the spirit is light, and maketh

manifest the truth, and if it be in you, you shall be the children of light, and not walk in darkness.

Now what man is there in all this nation that will not acknowledge that repentance would not only be beneficial to individuals, but to the whole nation? Why, then, condemn the Book of Mormon, for calling upon you to do that which you know would be beneficial? "But," you may reply, "the Book of Mormon professes to be a New Revelation, and to call upon us by authority to repent, and we do not believe in New Revelation, and therefore we will not repent." A poor excuse, indeed! that you will not do that which you acknowledge would be beneficial, because you are afraid of giving sanction to the Book of Mormon.

Another thing should cause you to fear and tremble exceedingly. You should remember that that very book is substantiated to this generation with far greater evidence than they have for any other revelation. (See "Divine Authenticity of the Book of Mormon," by O. Pratt.) To reject so great evidence, and still remain in your sins, will be presumptuous on your part.

Again, every man in the nation has the privilege, on condition of repentance and obedience, of receiving the Holy Ghost, which will most assuredly guide them into all truth, and bear record unto them of the truth of this New Revelation, so that they may have the same knowledge of the Divine Authenticity of the Record, as they have of any other truth. To know a thing to be true, certainly would impart more happiness and joy, than to remain in uncertainty and doubt. A knowledge of the truth will give stability to the mind, so that it will not fluctuate to and fro with every wind of doctrine, invented by the cunning craftiness of uninspired men. Is there any excuse, therefore, for any man in the nation, when it is within the power of all to obtain the most perfect knowledge that the Book of Mormon is a revelation from God, and es-

pecially when this knowledge is to be obtained by doing that which every man will acknowledge ought to be done, and which all see would be beneficial both to individuals and to the nation to do?

ZION OF ENOCH.

BY THE EDITOR.

What is the meaning of the word *Zion*? The Prophet Enoch answers this question in the following language:—"And the Lord called His people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them." The Lord by the mouth of Joseph the Prophet gave the following definition:—"Let Zion rejoice, for this is Zion—*The pure in heart.*" Enoch was called of God, when but a young man, and was sent forth unto the antediluvian nations to preach Faith, Repentance, and Baptism for the remission of sins, and to prophesy and warn the people of approaching judgment. Many among the nations hearkened to his voice, and received the Gospel, and became the sons of God; for the Holy Ghost fell upon them, and they were born of God. These, by the commandment of God, were gathered out from the nations, by themselves, and they were established upon the high places of the earth and upon the mountains, and became sanctified before the Lord; "and the Lord came and dwelt with His people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord which was upon His people."

It was under these circumstances that the Lord called His people Zion. And from what God has revealed concerning this great continent, we have reason to believe that this is the very land where the righteous were gathered in the days of Enoch. And there are indications in the revelations which God has given us through the mouth of Joseph Smith, that this is

the very land where once flourished the garden of Eden. One thing is certain, that three years previous to Adam's death, "he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Mathuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-Ondi-Ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head—a multitude of nations shall come of thee, and thou art a prince over them for ever," (Doc. and Cov., Sec. ii, 28.)

Here, then, were eight generations, including all the righteous of Adam's posterity, all assembled in the valley of Adam-Ondi-Ahman. According to other revelations of the martyred Prophet Joseph, this valley is in the state of Missouri, only about 50 or 60 miles north of Jackson Co., where the city of Zion is to be built up in the last days. From the fact that Adam "*called*" his descendants into that valley, we have reason to believe that it was his place of residence—his old homestead, perhaps, where he dwelt for many centuries.

Enoch built a city, called Zion, and the people who received the Gospel through his ministry dwelt therein. It is very probable that Jared the father of Enoch, and all his Ancestors, even to Adam, were not located very far from the city of Enoch. Whether Adam and all those of his descendants who were righteous in Enoch's day still dwelt near their native country,

or whether they had emigrated from some distant part of the earth, in order to detach themselves from the wickedness of surrounding nations, we cannot positively determine without further revelation. As the earth was not divided into continents and islands before Enoch's day, it would not have been difficult for Adam, and the righteous of those days, to have emigrated by land from the opposite side of the globe to this country. But if the ancestors of Enoch came with him from some distant part of the globe, it would be reasonable to suppose that they located themselves in the same city with him, and were translated, and caught up into heaven with him and his people. But from the fact that all his ancestors, except Adam, were alive at the time that Zion was caught up, and that they were all left behind, and lived on the earth many years after that event, it seems almost certain that they did not live in Zion; but probably were located on their old inheritances, where they lived when the foundations of Zion were laid.

Mathuselah, the son of Enoch, was also left behind, and lived for some six centuries, until the flood. His grand-son, Noah, most probably built the Ark in this land: if so, he must have been wafted by winds and currents for many months until he landed upon the mountains of Ararat. Without direct revelation, it would have been difficult for Noah to have determined the geographical position of his landing place; he and his sons located themselves in Asia, and it is very doubtful whether they had any idea of the great distance that intervened between them and their native country.

America, then, may be considered the Old world—the cradle of the human race—the theatre of events pertaining to the antediluvian age. From American soil was formed the first tabernacles of man and beast, fowl and creeping things. Here was the gar-

den of the Lord, where flourished the tree of life, whose fruit was calculated to impart immortality and eternal life to those who should partake thereof. Here God conversed freely with man, and gave him dominion over the earth. Here Satan introduced sin, and misery, and death. Here holy messengers guarded with a flaming sword the tree of life from the hands of fallen man. Here Cain imbrued his hands in the blood of righteous Abel. Here nations multiplied on nations, and waxed strong in wickedness before God. Here Enoch preached repentance and baptism for the remission of sins, and led the people of God, who overcame their enemies that came to battle against them. Here Enoch “spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language which God had given him. There also came up a land out of the depth of the sea; and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the depths of the sea. And the giants of the land, also, stood afar off; and there went forth a curse upon all the people which fought against God: and from that time forth there were wars and bloodsheds among them.” Here flourished the city of Zion, built by Enoch and his people, and God chose it for his dwelling place for ever, and He came and dwelt in the midst of it; and His glory overshadowed it for upwards of three centuries, when it was taken up with all the inhabitants thereof into heaven. Here was built an ark of safety, wherein seed of all flesh was preserved to repopulate a world cleansed from wickedness by baptism in the mighty flood.

What portion of the land was taken

up with the Zion of Enoch is not revealed. It seems very probable that a sufficient quantity of the earth would be translated with the city to form inheritances for the people. In what part of space this city is located is unknown. During the interval between the translation of Zion, and the flood, angels came down out of heaven and appeared unto many, "and the Holy Spirit fell on many, and they were caught up by the powers of heaven into Zion." The descendants of Noah, not having faith sufficient to be caught up into Zion, concluded to build a tower sufficiently high to get there without being under the necessity of receiving a translation. From this, it appears that the early descendants of Noah had an idea that Zion was located somewhere near the earth. Abraham sought to become an inhabitant of the same city; for, as Paul declares, "he looked for a city which hath foundations, whose builder and maker is God." Abraham understood that in the translation of the city there was something more than the houses caught up: he was aware that the city had "*foundations*" as well as buildings; and he knew that God was the "*builder and maker*" of it; or, in other words, that God gave Enoch the pattern, and instructed him how to build it.

There have been many conjectures among the Saints in regard to the condition of the inhabitants of Enoch's city: some have supposed them still to be mortal—that they die—and that successive generations come and go as here: others have supposed that they were only partially changed, so that death could have no power over them; conjecturing that the change was similar to that received by the three Nephites mentioned in the Book of Mormon, and that they will not receive a full change until the coming of Christ, or the last day: others suppose them to have been changed from mortality to immortality. We have no revelation to decide directly

which of these suppositions is correct; although we are inclined to believe that the latter supposition is the most probable. But this is a subject which does not immediately concern us, as a matter of importance; God is willing for us to know all about the Zion of Enoch, and about many other things that are good, and great, and glorious, just as fast as we will prepare our hearts to receive knowledge: and it is only on account of our darkness, unbelief, and disobedience, that many mysteries are withheld from us.

To suppose that the inhabitants of the city of Enoch were caught away to some other planetary body, and that they have there continued to multiply a fleshly offspring, would necessarily involve the idea of mortality and death; for we know of no revelation that indicates that a fleshly offspring could be derived from immortal parents. If, therefore, a fleshly offspring are begotten in the Zion of Enoch, then mortality and death reign among them; and generation must have succeeded generation; and there has been time enough for them to have peopled several worlds as large as this. On the other hand, if they are immortal, their offspring must be spirits; and as in this condition none of their children could multiply, the increase would be far less. Indeed, a city containing four hundred thousand inhabitants, consisting of an equal number of immortal males and females, would require about three hundred thousand years to people one world with the same number of inhabitants as have already come upon our globe; that is, supposing the rate of increase to be two hundred thousand per year.

However far the Zion of Enoch may be from the earth's appointed orbit, it is certain, according to the promise of God, that it will return again to the earth at the second coming of Christ. We can hardly believe that this city was taken away beyond the limits of the Solar system; for if it had been

carried with a velocity of one mile per minute, it would have required upwards of five thousand years to go as far as the planet Neptune; and with that velocity, it would have required over ten thousand years to go there and return. As an immortal body has the power of rendering itself invisible, it is reasonable to infer that a city wrought upon by the power of God, and changed in its nature, could be rendered invisible, and still be within our immediate vicinity.

One of the most beautiful characteristics of the antediluvian Zion, was that "they were of one heart and one mind, and there were no poor among them," a perfect union of sentiment and feeling: no bitterness—no hatred—no slandering or reviling—no defrauding or taking the advantage one of another—no person seeking to aggrandize himself by heaping up riches while others were poor—no selfishness or pride—no hypocrisy or affectation: but every one loved his neighbour as himself—every one studied the welfare of the whole—every one considered himself as only a steward over the things committed to his charge: it was all considered the Lord's, and ready to be appropriated for any purpose which the Lord should direct. They were equal in

earthly things, therefore the Lord made them equal in heavenly things. Nothing short of continued revelation could ever have brought about an order of things so perfect. Such union was strength and power: such oneness was after the order of heaven: the powers of the earth could not hold them—the laws of nature could not retain them: their faith laid hold on immortality—on eternal life—on the powers of heaven—on heavenly things: the veil was parted and could no more be closed—the city of Zion fled from earth to heaven there to be reserved until a day of righteousness should come, when the earth should rest; then shall they return to their native land and their city with them; then shall be fulfilled the words of Isaiah: "Thy watchmen shall lift up their voice, and with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion." Yes: when the Lord brings again the Zion of Enoch from heaven to earth the watchman of the Latter-day Zion shall see eye to eye with the watchman of the Zion from heaven: then shall ancient and modern saints embrace each other, and their hearts shall be full of joy; for the Lord himself will be there, and He will comfort his people for evermore.

LATTER-DAY ZION.

BY THE EDITOR.

The Latter-day Zion will resemble, in most particulars, the Zion of Enoch: it will be established upon the same celestial laws—be built upon the same gospel, and be guided by continued revelation. Its inhabitants, like those of the antediluvian Zion, will be the righteous gathered out from all nations: the glory of God will be seen upon it; and His power will be manifested there, even as in the Zion of old. All the blessings and grand characteristics which were

exhibited in ancient Zion, will be shown forth in the Latter-day Zion. As the Zion of Enoch was caught up by the powers of heaven, so will the Latter-day Zion be taken up into the cloud, when the heavens are opened and the face of the Lord is unveiled at His second coming.

As the building up of Zion in the last days is to be a work of so great a magnitude, it will not, we trust, be uninteresting to our readers if we refer to some of the ancient prophecies

relative to it ; especially as the day is at hand when the Lord has laid the foundation and commenced the fulfilment of the great work.

The Psalmist, speaking prophetically, exclaims, "Thou shalt arise, and have mercy upon Zion : for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in His glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come : and the people which shall be created shall praise the Lord. For He hath looked down from the height of His sanctuary : from heaven did the Lord behold the earth ; to hear the groaning of the prisoner ; to loose those that are appointed to death ; to declare the name of the Lord in Zion, and His praise in Jerusalem, when the people are gathered together, and the kingdoms, to serve the Lord." (Psalms cii. 13—22.)

From this we learn that the building up and the favouring of Zion were not to take place in that age, for it is expressly declared, that what was then written was for the benefit of "a generation to come." That it had no reference to the Christian Church built up in the days of the apostles, is certain from the declaration that, "When the Lord shall build up Zion, he shall appear in His glory." It was to be a work, therefore, immediately preceding the glorious appearing of our Lord. It will be a work in which the power of God will be so marvelously displayed, that it will excite the attention of whole nations and kingdoms to that degree, that they will actually gather together among the people of Zion to serve the Lord. One object they will have in view in gathering, will be to worship the Lord in His house, and

to receive ordinances therein. Or as the Prophet Isaiah, when speaking of this subject, says, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and He will teach us of His ways, and we will walk in His paths : for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people : and they shall beat their swords into ploughshares, and their spears into pruning hooks ; nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah ii. 2—4.)

It is very evident, from this, that there will be a glory and power connected with the establishment of the house of the Lord, that will be sufficient to cause whole nations and kingdoms to flow unto it. They flow to the mountains where the house of the God of Jacob is erected, because they can there be taught in the ways of the Lord, and receive information that is impossible for them to receive in their own lands. In Zion a law will be given by the Great Law Giver, which will be for the government of all nations ; and all nations will have to submit to that law, or be destroyed from the earth : for the "Lord will rebuke strong nations afar off." The law for the government of all nations will go forth from Zion, the same as the laws for the government of the United States now go forth from Washington. Zion will be the seat of government, and her officers will be far more respected, and have far more influence, than those of any government upon the earth ; all nations will yield the most perfect obedience to their commands and counsels. There will

be no party politicians, and party newspapers to speak evil of them, as they now do of the President and highest authorities of this nation; a word from them will control all the inhabitants of the earth as one man. This great influence and high respect will not be obtained by swaying the sceptre of tyrants—by binding the people down with the strong arm of oppression; but it will be because of their righteousness, and their faith in God, and because their power is given to them from God; and they act, and speak, and counsel, and command in His name and by His authority; and, therefore, the nations must obey or incur the displeasure of Him who governs all things according to His own will and pleasure.

The Lord says, concerning Zion, "And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, the city of righteousness—the faithful city." (Isaiah i. 26.) "I will also make thy officers peace, and thine exactors righteousness." (Isaiah lx. 17.) When the Lord restores the judges, counsellors, and officers of Zion, after the same order as in the ancient Zion, or among Israel, He will choose good and righteous men who can be intrusted to direct the governmental affairs of every nation under heaven, who will see that the laws issued from Zion are properly respected and obeyed.

Ambitious politicians are now striving, contending, and exerting all their power in order to obtain the presidential chair or a seat in Congress. If they can only rise high enough to preside over this nation for four years, they think it wonderful honor. O fools! how little do they know what true honor is! We would rather be honored with the office of deacon, among the high and honorable people of Zion, than to be elected President of the United States; for the latter is but a momentary office, expiring at the close of four short years; while

the former will endure for ever; or rather, he who honors the office of deacon, and faithfully discharges the duties of the same, will receive a crown, and kingdom, and power, and authority, and greatness, and honor, and glory, that will never have an end: and even in this life the days will come that deacons in Zion will be more honored and more respected, than any emperor, king, or president now ruling among the nations.

Before Zion can partake of the glory and honor promised to her, she will be hated, afflicted, and despised by the wicked; and because she does not, at first, give heed in all things to the word of the Lord, he will chasten her, and for a moment hide His face from her, and forsake her; and she will be as a wife of youth, forsaken and grieved in spirit. And in the midst of her affliction, she will exclaim, "The Lord hath forsaken me, and my Lord hath forgotten me." But the Lord saith, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." (Isaiah xlix. 14, 15.) All the shame and reproach which she has suffered from her enemies will be wiped away: hence, Isaiah says, "Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of Hosts is His name; and thy Redeemer, the Holy One of Israel; the God of the whole earth shall He be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a mo-

ment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."—(Isaiah liv. 4—8.)

Though Zion has been driven by these United States, and been persecuted, hated, and despised, let her not be discouraged, nor faint-hearted, nor afraid; for God will surely remember His kindness towards her, to bring to pass all that is written. As the Lord has "sworn that the waters of Noah should no more go over the earth; so hath He sworn that he would not be wrath with thee, nor rebuke thee." And again for the encouragement of Zion in her affliction, the Lord says, "for the mountains shall depart, and the hills be removed: but my kindness shall not depart from thee, neither shall the covenant of my people be removed, saith the Lord that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children." (Isaiah liv. 9—13.)

When the city of Zion is built up in Jackson county, in the state of Missouri, with all the precious stones spoken of in the above quotation, it seems that they will be no more "afflicted and tossed to and fro and not comforted." Mob violence will no more prevail against them, providing that they continue in righteousness. For the Lord says, "In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee." (verse 14.) Their enemies no doubt will even then seek their overthrow, but they will be completely disappointed. "Behold, they shall surely gather together, but not by me; whosoever shall gather together against thee shall fall for thy sake." (Verse 15.)

Should the enemies of Zion even invent new weapons of warfare, and think to prevail against her by that means, it will be useless for them to try it; for the Lord says, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." (Verse 17.)

The Lord will not only deliver Zion from all her enemies, but He will actually make all nations serve her, as will be seen by the following quotation:—"And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel." (Isaiah lx. 10, 11, 12, 14.)

O how great must be the glory and power of the Lord, to cause kings to rise up and leave their native country to visit Zion! The forces of the Gentiles will come to her, as a flowing stream, whose waters cease not day or night: they will come like clouds flying, and like doves seeking refuge in their windows from storms and tempests. What a change of sentiments and feelings there must be, to cause those who have despised the Saints to bow themselves down at the soles of their feet! If any nations are too stubborn or too proud to show this respect, and to serve Zion, they will

have the alternative of being destroyed and utterly wasted.

But why does the Holy One of Zion confer this honor upon His people? Because they have patiently submitted to every kind of insult and abuse that the Gentiles could heap upon them for the truth's sake: because they have been "afflicted and tossed to and fro" by their enemies; and because, in all their tribulation, they have held fast the truth. And therefore will the Lord place them as the head of the nations; and instead of being compelled to labor and toil to build the walls of Zion, and to take care of their flocks and cultivate the earth, the Lord will cause this to be done by strangers. "And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named, The Priests of the Lord: men shall call you, The Ministers of our God." (Isaiah lxi. 5, 6.)

The children of Zion having been robbed and driven from county to county and from state to state, and even from the United States, and having suffered the loss, time after time, of their houses, and lands, and of their hard earned labors, the Lord will compensate them by giving them the riches of the Gentiles; hence, He says, "ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame, ye shall have double; and for confusion, they shall rejoice in their portion: therefore in their land they shall possess the double; everlasting joy shall be unto them." (Isaiah lxi. 6, 7.) "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings; and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver,

and for wood brass, and for stones iron." "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee." (Isaiah lx. 9, 15, 16.)

Contrast this glory, and honor, and majesty, and greatness, and these riches with the past and present condition of Zion; and then let her sons shout aloud for joy, and sing with gladness of heart. Though Zion is now small and little, remember what the Lord hath said concerning her: "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in its time." (Isaiah lx. 22.) "Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." (Isaiah lxvi. 8.) Zion will become a strong nation suddenly; her increase will be at once; and they will return to their waste and desolate cities which the Gentiles have robbed them of; and their former possessions will be too small for them. Then shall the following words of Isaiah be fulfilled—"Thy waste, and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other," (that is after the other has been driven out and forced to seek refuge in the Rocky mountains) "shall say again in thine ears, the place is too straight for me: give place to me that I may dwell. Then shalt thou say in thine heart: Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?" (Isaiah xlix. 19—21.) Their

waste and desolate places which were, by mob violence, forcibly wrested from them, not being sufficient to contain the vast number of the Saints, they will spread forth into all quarters of the land. Then shall another prophecy of Isaiah be fulfilled: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left: and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." (Isaiah liv. 2, 3.)

The desolate cities of the Gentiles, which have been left desolate by the great and terrible wars among themselves, will in that day be inhabited by the children of Zion; for the children of the "married wife," or of the Gentiles who in ancient times became the married wife, instead of Israel, will be, because of wickedness, greatly diminished, while the children of the desolate, whom the Lord has, for a small moment, apparently forsaken, will speedily become a strong nation; though barren, and a captive, wandering to and fro, despised, and afflicted, and tormented, and cast out into the mountains and deserts, and hated by the whole United States, yet the words of Isaiah shall be fulfilled, and Zion shall sing and forget the reproach of her youth. "Sing, O barren, thou that didst not bear, break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate, than the children of the married wife, saith the Lord." (liv. 1.) The children of Zion, therefore, will, in that day, be more numerous than the nation who has oppressed them, and trodden them under their feet.

Hear another prophecy, "Thus saith the Lord God, behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me. Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will con-

tend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee, with their own flesh: and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob." (Isaiah xlix. 22—26.)

From this prophecy, it will be seen that the Lord commences his work for the gathering of his people by lifting up His hand to the Gentiles, and by setting up a standard to the people. This work has already commenced among this Gentile nation. He has already lifted up his hand, by sending among them a great Prophet to bring forth that sacred and holy Record—the Book of Mormon, as a "standard to the people." And the time is close at hand when the kings and the queens of the Gentiles will assist in gathering many of the descendants of Israel unto Zion upon this land, while those of the house of Judah will flee to their own land, even to Jerusalem, where they will suffer many afflictions and great chastisements, because of their unbelief in the true Messiah; but the believing of the other tribes will gather to Zion, in America, where they will remain until the full time for their return to receive their ancient inheritances in Palestine.

The American Indians, who are a remnant of Israel, will gather to Zion; for they will believe in the history of their forefathers, contained in the Book of Mormon; they will repent of all their sins, and become a righteous branch of the house of Israel: and this work will be a speedy work among them, resembling the birth of a nation in a day; and all the promises that the Lord has made to Israel and to the Latter-Day Zion, will be realized by these remnants of Israel in America; while their enemies that have oppressed them will be fed with their own flesh, and be drunken with their own blood, as with sweet wine; and all flesh, from one end of the earth to the other, shall know that it is the Lord who has humbled the pride and haughtiness of this nation, and exalted the remnant of Israel upon the land. Then Zion shall be clothed in her beautiful garments, and be armed with strength; the bands of her neck shall be broken off, and she shall be free; her ensign shall be lifted on high to welcome the nations; her light shall be as the sun to enlighten the world; her tabernacles shall be the dwelling place of the Most High; her dwellings shall be

encircled with glory : a cloud by day and a fire by night shall be her defence ; her walls shall be called Salvation, and her gates Praise. Violence shall no more be heard in the land ; wasting nor destruction within her borders. Then America shall be called the land of the Lord, the holy place of the tabernacles of the Most High : then shall the fear of the Lord be upon all nations, upon their kings, and upon their princes, and upon their nobles, and upon their rulers ; and all kindreds and tongues shall see the salvation of the Lord, and behold His glory ; and submit themselves to His laws, for the whole earth shall be full of His glory ; and God himself will be in the midst of His people and reign over all flesh.

But before that day shall come, what sorrow—what mourning—what lamentations will be heard in the earth ! Nations shall rush fiercely on nations—thrones be overturned—kingdoms be removed, and the earth will be soaked with blood. Every nation under Heaven will be at war except Zion. The city of Zion will be the only place of refuge. There shall be shelter from the furious storms, and tempests, and whirlwinds, that will agitate the nations, and toss them to and fro upon the raging billows. There the righteous shall find safety and dwell securely in peaceable habitations ; and none shall molest them or make them afraid. Oh, that the people would open their eyes and discern the signs of the times ! for if they will not take warning, they must perish !

But they rush blindly on, giving no heed to the prophecies of the holy prophets, nor to the voice of the Lord which is kindly calling after them ; nor to the voice of His servants, who are labouring day and night to rescue them from the coming evils ! The voice of mercy falls listlessly upon their ears, or is entirely lost in the confusion of great Babylon ! Gladly would we awake them to the sense of the awful dangers which threaten them ; but the slumbers of death have taken a firm hold upon them, and they are prepared for the slaughter, and to the slaughter they will go.

Let the Saints study the prophecies diligently, and then look at the signs of the times ; and they will see the hand-writing of destruction in broad and legible characters written upon all the thrones, and kingdoms, and nations of great Babylon. Hear, then, O ye Saints, the great voice from heaven, saying, "Come out of her, O my people, lest ye partake of her sins, and receive of her plagues ; for her sins have reached to the heavens, and God hath remembered her iniquities." Therefore, flee ye, get ye out of the midst of her ! Stay not ; tarry not, lest while you linger, some sore calamity or sudden evil befall you. We speak more particularly of the Saints in the United States. The destroyer is sent forth to lay waste and destroy, and his mission is to the nations of Babylon, and he will not return nor cease, until he hath made a full end.

UTAH.

Our latest intelligence from Utah is up to the 12th of Dec. All things apparently were in a prosperous condition. Two volunteer companies, under the direction of Elder Orson Hyde, had started in the month of Nov. to form a settlement between one and two hundred miles east of Salt Lake City, on Green River. They were well fitted out with farming utensils, and every thing necessary for the formation of a permanent settlement. A colony formed in that vicinity will be of great importance in rendering aid and assistance to the weary emigrant, as he pursues his tedious and lonely track towards Oregon and California. The emigrating Saints will, also, reap much benefit in finding settlements of their own brethren near

two hundred miles east of their destination. It is to be hoped that this little colony will flourish and prosper.

The Indians of the territory appear to be more friendly than they were a few months since. The massacre of Captain Gunnison and party was by a band of the *Par-van-tes*, who were highly exasperated by the brutal conduct of a company of California emigrants, under the command of a man by the name of Hillsworth, who had wantonly killed one of their number and wounded two others ; previous to this, that small tribe had been friendly with the whites. The Saints have constantly studied the welfare of the red men, although they have, in some few instances, been reluctantly compelled to defend them-

selves against their depredations. The Indians in that territory, near our settlements, are in a ten-fold more prosperous condition than they were previous to the location of the Saints in the country. Through the wise and humane policy of Governor Young, and of the people generally, there is a bright prospect of extending civilization and Christianity among the uncultivated and savage tribes of the

interior. Already many of their children are being comfortably clothed and fed, and are acquiring the first rudiments of an English education. And it is to be hoped, that not many years hence, we shall see whole tribes laying aside the tomahawk and scalping knife, and pursuing the peaceful avocations of a civilized life.

EXTRACT

FROM GOVERNOR YOUNG'S MESSAGE TO THE LEGISLATURE OF UTAH.

Happily for Utah, she has no party politics for her Legislature to discuss, she can therefore lend her energies for the benefit of the country, and practising that industry so worthy of imitation by the people, benefit them by example, as well as precept.

Judging the future by the present and past, unparalleled prosperity is dawning upon us as a people. Health and contentment universally prevail, and the mountain breezes and cooling streams bring vigorous strength and action. Nature's wilderness is fast receding before the scythe, the sickle, and the plow, and her swarthy children keep company with the mountain game, or retire with the Buffalo of the arid and extended plain, to make way, to give place for the pale face, the citizen who inhabits houses, and cultivates the ground. Although far distant from the channels of the trade and commerce of the world, and, moreover, isolated in a great degree from the influence of her society, yet it is a rich inheritance which has been extended unto us, and which in due time will, if rightly improved,

add a brilliant to the constellation of nations illuminating the northern hemisphere.

As hitherto, self-exertion meets her own reward, and the laborer delves with a certain prospect of success, and the teeming earth yields forth her fruits and grain, in rich abundance, for the sustenance of the children of her bosom.

Let us continue to cultivate the arts of peace, and impart to the weary wanderer comfort and consolation, abiding in charity and benevolence towards our fellows, whether found in the forlorn wandering ignorance of ages, or the enlightened bondage of tradition and error.

Feeling to reciprocate for past kindness and forbearance, I shall ever be ready to participate with you in your labors, hoping that our united exertions may become advantageous, and promote the interest, prosperity, rapid growth, and advancement of the rising State.

BRIGHAM YOUNG.

Utah Territory,
Executive Office, }
Dec. 12, 1853. }

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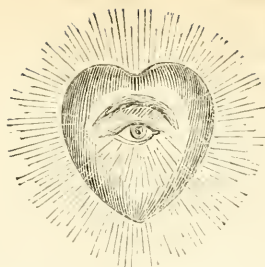
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THE



SEER.

ALL YE INHABITANTS OF THE WORLD, AND DWELLERS ON THE EARTH, SEE YE, WHEN HE
LIFTETH UP AN ENSIGN ON THE MOUNTAINS.—*Isaiah* xviii, 3.

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RESURRECTION OF THE SAINTS.

BY THE EDITOR.

Among all the blessings which God has promised to fallen man, there are none greater than that of the resurrection of the body to eternal life and happiness. The life that we now enjoy, though mingled with sorrow and trouble, is still desirable, and sought after most eagerly by man. When death stares him in the face, he would be willing to part with thrones and kingdoms, with houses and lands, and with all his possessions, could he redeem himself from the grasp of this awful monster. Many remedies have been sought out and prescribed, not to redeem man from death, but to shield and protect him for a few years longer from this fearful enemy. But no one has been able to discover a remedy that will render man immortal. All are overtaken, sooner or later, by the grim tyrant, and prostrated low in the dust. Generation after generation fall beneath the mighty conqueror! Oh, how dismal must be the thought of a never-ending sleep in the tomb! Death must be bitter indeed, to those who have no knowledge of the resurrection—who lay their bodies down without the least idea of receiving them again; and yet, many hundreds of millions have passed away without the faintest

hope of a future resurrection—who suppose that they part with their bodies for ever.

Could man be fully persuaded that his body would rise again from the grave, and that he would live, and move, and act, as he does now, and enjoy the same that he now experiences, he would consider it a blessing far greater than earthly riches or honors; and were he certain that such a blessing could be attained, there would be no sacrifice too great for him to make in order to secure an immortality in a world that would afford him no greater happiness than the present one. If, then, in a world like this, where troubles meet us on every side, we still enjoy life, and so earnestly cling to it, what would be our joy were we assured of a resurrection to an eternal life of the most perfect happiness? where no troubles or sorrows could ever come? where death could no more enter? What tidings could be more joyful to the soul than these?

Now, the inhabitants of this fallen world have been most positively assured by the word of God, that their bodies shall all live again—that they shall be called forth from the dust and be re-organized, and that the same spi-

rits which once inhabited them, shall animate them again. This redemption of the body is not a partial one—that is, the body is not merely redeemed from the grave to a life of mortality subject to a second dissolution, but it is redeemed to immortality—the spirit being re-united with the body never more to be disunited.

The resurrection of the body from the dust will be effected by the word and power of God. The Spirit of God which dwells in the elements, will by His command, bring them together, depositing every particle in its proper position, so as to form a perfect tabernacle! The deformities existing in our resurrection bodies; but all who are counted worthy to receive a celestial body, will appear in the image and likeness of the glorified body of Jesus; and his body is in the express image and likeness of his Father's person. Paul, in speaking of the resurrection, says that Jesus “shall change our vile body, that it may be fashioned like unto his glorious body.” (Philippians iii. 21.) Notwithstanding we shall be fashioned like his body, yet there will be a variety of features and size by which one will be distinguished from another, the same as in this life. The likeness will be in the general outlines—in the perfection of the organization—in the beautiful adjustment of the several parts—in the perfect symmetry of the whole—and in the purity, immortality, and glory with which it is filled and surrounded. In all these respects there will be a perfect likeness. But when sizes are compared, there will be a great variety, from the tabernacles of infants up through every grade to those of gigantic magnitude. Although there will be an endless variety of features, yet all will appear equally glorious and beautiful; the beauty being the result of the perfection and glory of the spirit inhabiting the tabernacle. There will undoubtedly be distinguishing characteristics relating to the

age attained previous to the dissolution. This distinction will probably be manifested, in some small degree, in the countenance and in the color of the hair, and in the difference of size between the child and the man of gray hairs. In all the works of God, we behold a resemblance among classes; but a variety among individuals belonging to each class. All the planets of our system resemble each other more or less in form; but in magnitude and in many other respects, there is a great variety. In every species of animals and plants, there are many resemblances in the general outlines, and many specific differences characterizing the individuals of each species. So in the resurrection: there will be several classes of resurrection bodies; some celestial, some terrestrial, some telestial, and some sons of perdition. Each of these classes will differ from the others by prominent and marked distinctions; yet in each, considered by itself, there will be found many resemblances as well as distinctions. There will be some physical peculiarity by which each individual in every class can be identified.

Will the same identical materials composing the mortal body be reorganized in the resurrection body? There will be a sufficient quantity of those materials brought forth to form a perfect tabernacle for the spirit. But it is not to be expected that every particle, which at any time has formed a component part of the mortal body, will be raised and enter into the immortal one. Many persons, by severe sickness, lose from fifty to a hundred pounds of flesh in the course of a few months; and after recovering, they not unfrequently, in the course of one or two years, regain as much flesh as they had lost. And in the course of a long life, they may, by successive intervals of health and sickness, gain and lose from ten to fifteen hundred pounds of flesh. Now it would be altogether absurd to suppose that these ten or fifteen hundred pounds of flesh are all,

to be reorganized in the resurrection body. The same reasoning will apply to the bones as well as the flesh, for small pieces of bones may be extracted from the system, and, by the deposition of new matter, new bones, or rather parts of bones, will be formed; and in the course of a long life, there could be many pounds of bone extracted by small pieces at successive intervals from the human system, and many pounds of new bone formed to supply the place of the old. Also, children shed their teeth, and others grow in their stead. Now we cannot suppose that in the resurrection, the old and new teeth, and the old and new bones will all be raised and enter into the composition of the immortal body. Many persons cut off over one-tenth of an inch of their beard every week, which, in the course of a year, will amount to over five inches, and in the course of sixty years, will amount to over twenty-five feet. And those who are in the habit of paring off the ends of the finger and toe nails, will find that in the course of sixty or eighty years, they have actually cut off from each finger and toe, from six to eight feet of nail. If, therefore, all the old materials of the human system are to arise, we shall be favored with a beard and hair from twenty-five to thirty feet long; with finger and toe nails six or eight feet long; with two sets of teeth, and with ten or fifteen hundred pounds of flesh and bones. Such a supposition would be ridiculous. We are, therefore, compelled to believe that in the resurrection, each immortal body only takes that quantity of the old materials which is amply sufficient to form a beautiful and perfect tabernacle for the spirit.

It is believed, by many scientific men, that our bodies are constantly and gradually changing through the whole of our lives, and that in the period of from seven to ten years, the whole body undergoes an entire change; the old particles having been

thrown off, and new ones having succeeded in their stead, and that the reason why many old scars remain during a long life is, because the new particles in the gradual interchange, take the position of the old, necessarily perpetuating the shape of the scar years after the old particles have fled. It is pretended that this doctrine is established by many indubitable evidences that cannot be shaken. If we should admit this idea to be correct, it would still further prove that in the resurrection all the materials of the mortal body do not come forth; for an old man whose weight has been some two hundred pounds the most of his days, and who has passed through ten entire changes of the materials of his system, would have had, during his life, about one ton of flesh and bones successively deposited and thrown off, and in the resurrection not over one-tenth part of these materials would be needed to construct the immortal body. Therefore, whether we admit the idea of a constant and gradual change, or sudden changes, produced by successive intervals of sickness and health, we are led to the same conclusion, that only a part of the old materials of the mortal body will enter into the composition of the immortal one.

Some persons have denied the possibility of the resurrection, on the ground that among cannibals, where they are in the constant habit of devouring human flesh, one human body is, in a great measure, formed out of the component parts of many others. And because the same particles have, at successive periods, existed in scores of individuals, forming parts of each successive tabernacle, they argue that each individual has equal claim upon the same identical particles. And as the same particles in the resurrection can only be organized in one body at the same time, they reason that all the others who have equal claims to the same, would be lacking of the necessary materials, and consequently could not rise. If, in this argument,

the premises were granted, the conclusions would be correct. But the premises are false: for all flesh was originally formed from earthly and vegetable matter; and though cannibals and carnivorous animals grow and increase, both in size and weight, on flesh, yet that very flesh, when traced back through successive animals which have been devoured, will be found to have originated in herbiferous animals whose flesh is wholly composed of earthly and vegetable substances. Now the amount of vegetable substances converted into flesh, is not only equal to, but far greater than, the amount of animal substances converted into the flesh of other animals. This is evident from the constant change to which the bodies of all animals are subject, owing to the removal of old particles, and the deposition of new, as manifested by a decrease or increase of flesh, depending on the scarcity or abundance of food. When we take into consideration the whole animal kingdom, nothing is more certain than that the flesh, formed by devouring other flesh, can never exceed in weight the flesh formed from vegetables and earthly matter: indeed it would be an absolute impossibility for the former ever to exceed the latter. And when we take into consideration the calls of the appetite, and that every animal, in the course of a very few years, requires many times its own weight in food, it demonstrates beyond all controversy that the amount of flesh formed from herbs and vegetables, must far exceed, by many times its own weight, that formed by devouring flesh; for were it not so, the former would in a very few months be wholly devoured by the latter, and the earth would speedily be depopulated of men and animals.

If, then, the amount of flesh formed directly from vegetable substances, exceed, by an immense quantity, all other kinds of flesh, it demonstrates the fact, that in the resurrection the whole herbiferous and carnivorous

tribes of the land and water, including fish, fowls, animals, and men, could be raised up from the dust with immortal bodies, constructed of the same identical particles, or rather a sufficient quantity of them, that once existed in the form of mortal flesh; and still there would be an immense quantity to spare, being surplus flesh, arising from the constant mutations or changes to which all mortal flesh is subject.

We will venture to remark still further, that should it be maintained that even every vegetable of our globe should be reconstructed and made new, there would be an abundance of materials that had once existed in those vegetables, to form them all anew, without making use of any foreign matter that had not been thus organized. This may, at first view, appear impossible; it may be supposed that as the whole animal kingdom, if raised to immortality, being composed of vegetable matter, would require a vast amount of the vegetable materials to reconstruct their immortal bodies; and that, therefore, if the whole vegetable kingdom was likewise to receive a resurrection, it would require that portion of its materials which constitutes animal flesh. But this would be unnecessary: for the same change, which is said to be constantly taking place in the animal body, is also affirmed to be a characteristic in the vegetable economy. It is said that every blade of grass—every herb and plant, and every tree, is constantly throwing off or parting with its old particles, and that new matter is every moment being secreted to supply the place of the old. It is said that a tree, as well as a man, undergoes an entire change of materials every few years. If this were the case, the whole vegetable kingdom, including those of every age, might be reorganized out of old vegetable particles, without interfering, in the least, with that portion of vegetable matter which enters into the animal economy; and, also, without

being under the necessity of borrowing materials from foreign sources, that never were before vegetable constituents.

Another explanation
Without coinciding with the views of the scientific world, in regard to the constant and gradual change operating upon all organic substances, by which they are said to contain, in the course of a long period, several times the quantity of matter that they inherit at any one time, we can still account for the resurrection and reconstruction of all organic bodies, both of the vegetable and animal kingdoms, by supposing, that in the renewal of those bodies, it is not absolutely necessary that their whole systems should be composed of materials which have previously been thus organized. If there be enough of the old materials to form the germ or nucleus of the resurrection body, it will not matter, in our view of the subject, whether the balance of the materials are the old particles again collected, or foreign matter, similar in kind, but not identical in substance. In the formation of a drop of water, it would make no difference, whether it were composed of the eight parts of oxygen and one of hydrogen that it was previously composed of, or whether the same proportions of these elements were derived from some foreign source where they never had existed in combination as water. Two drops of pure water—one formed in Asia and the other in America, would be composed of the same definite proportions of their elementary constituents—would have the same properties and qualities in every respect; and one could be changed for the other without the least inconvenience, and would subserve exactly the same purpose in all experiments, conditions, or circumstances to which it might be subjected: and, therefore, the original circumstances in which the elements existed, would not have the least bearing upon their present combinations and future purposes. If the particles of the body, themselves, were

intelligent and accountable beings, they then might, with some propriety, contend that it was their right to be reorganized into an immortal tabernacle in connection with their old companions, and again be placed in conjunction with the same immortal spirit that governed and controlled them in their mortal career. But if those particles only existed as an organized tabernacle for the accommodation and happiness of the immortal spirit, and they themselves were not benefitted, or remained insensible to their condition, then it would make no difference, so far as they were concerned, whether they were reorganized in the bodies of men, or brutes, or remained unorganized; and it certainly would make no difference to the human spirit what particular particles its tabernacle was constructed of, providing the organization was perfect and consisted of the right kind of matter.

Paul compares the resurrection to the growing up of grain after it is sown and dies. "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another of beasts, another of fishes, and another of birds." (1 Cor. xv. 35—39.) When a kernel of wheat falls into the earth, it dies, or rather a portion of its substance is disorganized; and the germ unites itself with other materials, and forms a stalk which heads and blossoms, and numerous other kernels of wheat begin to make their appearance, which grow and ripen; and it is at length found that sixty or a hundred other kernels of the same shape, size, and quality as the one sown, are produced. Now these new kernels are not the

same identical materials sown: neither is the one-hundredth part of the old particles found combined in each of the new: they are each composed of almost entirely new substance that never was before organized as wheat: The old particles were only necessary as a foundation to give direction to the organization, that the new might be moulded after the old, bearing the same appearance, and possessing the same quality. Hence the farmer soweth not that body that shall be, but he soweth its likeness; and other bodies of the same form spring forth. So likewise man sows not the body that shall be, but he sows one containing the form and magnitude, and, in some degree, the elements of the new. Without the sowing of the old wheat, and its dissolution in the earth, the new could not be expected: so also, without our bodies being sown in corruption, there would be no foundation for incorruptible bodies. And as the new wheat is mostly composed of new particles never before organized as wheat, so it is probable that the new immortal body will contain much matter never before organized in human bodies.

"But God giveth it a body as it hath pleased Him, and to every seed his own body;" that is, God doth not cause thorns to grow from figs, nor wheat to spring from potatoes, nor elephants to be produced from musquitoes: but He giveth to "every seed his own body," not the identical old one, but one in its likeness in magnitude, form, and construction. "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." When the ponderous whale, that flounders in the mighty deep, is raised from the dead, he will not take the form of the rhinoceros, neither will the tiger, in the resurrection morn, put on the form of a shark, neither shall we have wolves converted into lambs, nor lions into cows; but in the resurrection, God will give to every

seed his own body; not the identical one, but a similar one, so that the different species of fish, fowls, and animals will be distinguished from each other.

The springing forth of new grain from the kernel of the old which falls into the earth and dies, is analogous to the resurrection only in those qualities already named; and this seems to be as far as the Apostle intended the analogy to be carried when he made use of the representation. The new wheat, like the old, is subject to decay; but the new body is immortal and eternal, and in this respect is unlike the old. The new wheat is formed through a gradual and rather lengthy process of growth; while the immortal body is organized at once of the proper size and form: the former is slow in its operation; the latter is a quick and sudden work, when compared with the formation of the infant through the process of generation, and its gradual growth to manhood: and even when compared with the slow process of the growth of grain, it may be considered a quick and sudden work. There is no doubt, but what the resurrection will occupy a short interval of time in the formation and completion of the different organs and frame-work of the immortal body. It will not be as sudden as a flash of lightning, or as the twinkling of an eye; neither will it be a prolonged work, like that of the growth of vegetables, or the still slower growth of animals.

Ezekiel describes the resurrection as follows: "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and behold! there were very many in the open valley: and lo! they were very dry. And he said unto me, Son of man, Can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye

dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo! the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, Son of Man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army." (Ezekiel xxxvii. 1—10).

From this vision of the resurrection, we can see that it is not accomplished in the twinkling of an eye: first the bones come together, bone to its bone; and thus the foundation and framework is laid; secondly, the flesh and sinews come upon the bones; thirdly, the skin covers the flesh and sinews; and lastly, the breath enters them, and they live and stand upon their feet. In cases where the bones are decayed, as well as flesh, sinews, and skin, the first process will be to bring together the particles and form the various bones, after which they will be joined together in their appropriate positions. The formation of so many bodies directly from the dust, will require a wisdom and skill far surpassing our utmost comprehension; but there will be nothing more marvellous in this, than there was in the formation of the tabernacles of our first parents which were constructed directly out of the dust, of the full size and shape.

Indeed, all the immortal bodies of flesh and bones are made independent

of the process of generation. All fleshly bodies begotten and born are mortal: all made directly out of the dust, as Adam and Eve, and the first fish, fowls, and animals, are immortal. To organize a mortal body out of the ground, independent of generation, would be something unheard of, and consequently, unnatural: So likewise, to organize an immortal body of flesh and bones by the process of generation, would be something unheard of, unrevealed, and consequently unnatural. We call that natural which transpires in a certain definite manner, so that under the same circumstances, the same event happens, according to the same fixed laws. We call that unnatural which happens out of the ordinary course: for an immortal body of flesh and bones to be born, would be unnatural, because we have no account of such an event ever happening, or that such an event ever will happen: but to form it directly from the dust would be natural, because this is the way that new revelation, as well as old, informs us that all the first pairs of fish and fowl, beast and man, were first constructed; and this is the way that the resurrection is brought about.

There is nothing more marvellous about the resurrection and reorganization of all the generations of men and animals out of the dust, than there is in the generation of their mortal bodies: the latter is just as miraculous as the former. All the difference is, we cease to regard the latter as a miracle, because of the frequency of its occurrence; while the former, only having happened at a certain period before the fall, and, in a few instances, immediately after the resurrection of Christ, is regarded in the light of a miracle. When all the righteous are called from their graves, at the second advent of our Saviour; and when, during the Millennium, all the aged that fall asleep in death, are immediately raised again to immortality, we shall cease to call the resurrection any thing more miraculous than the

formation of the mortal tabernacle by generation. This method of calling things unnatural or natural, miraculous or not miraculous, according to the unfrequency or frequency in which the events happen, is extremely erroneous. Gravitation, by which a piece of iron sinks in the water, is just as miraculous as the causing of the same to swim on water: the latter, however, is called a miracle because of the unfrequency of its occurrence; and because it deviates from the former mode of action, which, by its constancy, is called a law of nature. A deviation from this law is called a miracle; while the law itself, which is still more marvellous, is looked upon as nothing but a common occurrence. A law of nature is the exertion of the power of God upon the materials of nature to make them act all the time in a certain fixed definite manner; consequently, a law of nature is nothing less than the continued exertions of the power of God, according to prescribed laws. A deviation from the laws of nature is the exertion of the power of God, contrary to His general method of action: both are the effects of the same power and of the same God; but of the two, the laws of nature are the most astonishing and the most marvellous, because they are the displays of Omnipotent power upon a more extensive and grand scale. To see all the universe acted upon at the same time, and these actions continued year after year without any interruption, is astonishing beyond all measure; it is overwhelming and almost overpowering to every contemplative mind; but to see a body spring forth from the dust, though it is certainly miraculous, yet it is local in its character, and only as it were a momentary action, and in itself no more miraculous than the springing forth and growth of a blade of grass, or the falling of a stone, or the intense power that holds together the particles of a piece of iron; all these are the effects of that

same Almighty Power that brings forth the dead from their graves, and stamps immortality upon all resurrection bodies.

The resurrection is a gift bestowed upon all mankind. Because of the fall the human race forfeited their bodies and lost them; but the Son of God, having given his body to the shafts of death, and suffered in man's behalf, wrought out a full and perfect redemption for the bodies of all the human family; not a redemption which immediately restores man to immortality, but a redemption which grapples with the monster death, after he has overpowered his victim and laid him low in the grave. Justice armed death with eternal powers; it authorized him to destroy all nations and generations, and plunge them into the dismal gulf, and to set an eternal seal upon them; it gave him power to bind them down with everlasting chains which no man could loose; the huge gates were closed; the bolts, and bars, and locks, were firmly fastened; a world of fallen beings was enclosed in the eternal prison of the grave; all nature wept! and eternity was clothed in mourning! while the greedy monster death, having satiated his capacious maw, sat enthroned upon the funeral pile exulting in the eternal ruin of a once beautiful world!

But hark; a voice is heard on high of one mighty and strong! It is the voice of one who pleads! Ah, see! He stands before the majestic throne, where justice sits! He weeps! but not for himself; it is for fallen man! Listen! he speaks of mercy for a ruined world! What compassion swells his bosom! What lovely words pour forth in melting strains of mercy! Justice is moved to tears, but still holds fast the flaming law, and with sword unsheathed exclaims, "How can I show mercy? must not the penalties of my law be inflicted? and the honor of my throne be maintained?" The merciful—the kind—the Holy One, with bowels yearning

over the miseries of a fallen world, replies, "On me, O Justice, let all thy vengeance fall! but spare these my brethren!" Mercy prevailed—the offer was accepted—and the Only Begotten of the Father left the peaceful heavenly mansions of glory, to suffer, to die, to enter the solitudes of the grave, to unbar the gates of death, and break the everlasting chains, and say to the sleeping nations, live.

Though all the human race will eventually be liberated from the grave, yet the righteous will be liberated long before the wicked. When the great Redeemer shall roll back the curtains of heaven, and unveil his glorious face, an angel shall sound his trumpet, both long and loud, which will cause the whole earth to quake; then will the graves of the Saints be opened, and their sleeping bodies will come forth, clothed in all the beauty and freshness of immortality; arrayed in beautiful garments and white robes, and encircled with pillars of light, their glory will be as the dazzling rays of the sun. (These shall all be caught up from the earth, and be wafted from the four winds towards the great central gathering place in the clouds of heaven, where the Redeemer will be seen, armed with Omnipotent power, followed by the Saints of all ages, nations, and kindreds, accompanied by the angels and all the armies of heaven. In the midst of the numberless hosts, will be seen all the Saints of the latter-days who shall be alive on the earth at that time; for they also shall be caught up, as well as the righteous dead; and they shall be quickened by the power of God. And thus shall the whole combined hosts of the righteous, of both the heavens and the earth, be gathered in one. Then shall the nations of the wicked, who have not previously been destroyed, gaze with awful fear and terror upon the immense multitude of glorified beings, filling all the heavens above. And while they gaze with frightful astonishment at the

glory, power, and majesty displayed in the heavens, another trumpet is heard, calling forth another class who have received their part in prison, where the gospel has been preached to them that they might be judged according to men in the flesh. These are not Christ's until his coming, but then they are redeemed, being brought forth from their prison houses by the power of the Lamb.

While the terror-stricken nations still behold, they hear the sound of the third trumpet, calling forth the spirits of wicked men who are to be judged, and who are not found worthy to receive their bodies, until the thousand years are ended, and who are to be cast out into outer darkness, where is weeping, and wailing, and gnashing of teeth. After which the fourth trumpet will proclaim the dreadful doom of the sons of perdition. When the spirits of the dead have been attended to, and sealed over unto the end, to reap the results of their own evil doings, then shall the fifth angel sound his trumpet in the ears of the frightened nations still living, proclaiming that the hour of God's judgment is come: then shall the arm of the Lord fall upon them; and the fierce and vivid lightnings shall streak forth, and the thunderings of his power shall shake the earth and heavens, and the nations of great Babylon shall be cast down by devouring fire; and the hills and mountains shall melt like wax at the presence of the Lord, and the earth shall be purified of its wickedness, and the Saints shall receive their inheritances on the same, and the poor and the meek shall be comforted, for the fatness of the earth and all the fulness thereof shall be theirs.

The Saints who have received their immortal bodies from the grave, will each receive a crown immediately after their resurrection. Some have supposed that the Saints would not be crowned until after the Millennium, and the earth passes away, and the new heavens and new earth are made.

But Jesus says, "Verily, verily, I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine apostles, the twelve which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with robes of righteousness, *with crowns upon their heads*, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else; for a trump shall sound both long and loud, even as upon Mount Sinai, and all the earth shall quake, and they shall come forth: yea, even the dead which died in me, *to receive a crown of righteousness*, and to be clothed upon, even as I am, to be with me, that we may be one." (Doctrine and Covenants, Sec. 10, par. 3.)

From this quotation we learn that the crowns are to be on the heads of the apostles and of the resurrection Saints in the day of the Lord's coming, and that they will not have to wait one or two thousand years longer before they receive their kingdoms. If the apostles have crowns placed upon their heads immediately after they obtain their bodies, they will most unquestionably each have a throne. When Jesus was with them in his ministry at Jerusalem, he made them the following promise: "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, *ye also shall sit upon twelve thrones*, judging the twelve tribes of Israel." (Matthew xix. 28.) These twelve thrones will not merely be thrones of judgment, but they will be thrones of kingdoms, as we are informed in a parallel passage: "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke xxii.

28—30.) As the twelve tribes of Israel, or that portion of them who are righteous enough to come forth in the first resurrection, will receive their inheritances in the land of Palestine: the twelve apostles will, no doubt, have their thrones located in Jerusalem, after it is rebuilt. John, the revelator, in describing the appearance of that city, as he beheld it in vision descending upon the new earth, says, it "had a wall great and high, and the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." (Rev. xxi. 12, 14.) Jerusalem, then, will be the residence of these twelve kings: there their thrones will be located, upon which they will sit and judge the tribes. When the great and high wall is built around it, the names of each of these twelve kings will be most beautifully engraved upon the twelve great foundation stones.

At what time the wall will be built is uncertain: the commencement of the building of the city will be just prior to the coming of the Messiah and the Millennium: it will undoubtedly be continued under the superintendence of Jesus and his apostles, during the whole of that peaceful and happy period. It is very probable that the wall will be about the last thing built; this will be thrown around the city to prevent the apostate nations, after the thousand years are ended, from encroaching upon the holy and consecrated place. We are told, by the prophet Isaiah, that Jerusalem shall put on her beautiful garments and become a holy city, and that from "henceforth there shall no more come into her the uncircumcised and the unclean." (Isaiah lii. 1.) To prevent the intrusion of wicked characters when Satan shall be loosed, a high wall will be built; it will also serve as a splendid ornament to the city, the gates being formed of the most costly and magnificent pearls, while the twelve foundation stones will each be different, and each will be garnished

with all manner of precious stones ; and the light of the glory of God shining upon them, will give the whole a most brilliant and dazzling appearance.

The Lord has promised that this city, after it is rebuilt, "*shall not be plucked up nor thrown down any more for ever.*" (Jer. xxxi. 38—40.) Consequently, when the old earth passes away, and the new one is formed out of the old materials, it will be necessary for the preservation of the city to take it up from the earth into the heavens, where it will remain until the new earth is fully completed, when it will descend as the great capital and seat of government over the new creation, where Jesus and his apostles will continue to reign over the House of Israel for ever and ever.

But to return again to the sceneries connected with the first resurrection. We have already ascertained, that the apostles after their resurrection will have crowns, and thrones, and a kingdom given to them ; and that Jerusalem, where they formerly suffered shame, and affliction, and persecution, will be their residence, where their mansions, and their palaces, and their thrones, will be erected ; and that the resurrection Saints, included in the twelve tribes of Israel, will be judged by them, or in other words, be ruled and governed by them, as their lawful kings.

Jesus will also have his throne erected in Jerusalem : for he will reign over the house of Israel ; and the apostles, in the exercise of their kingly office, will be subject to him. The angel said to Zacharias concerning Jesus : " He shall be great, and shall be called the Son of the Highest : and the Lord God shall give unto him the throne of his father David : and he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end." (Luke i. 32, 33.) The throne of Jesus will be erected in the magnificent temple, described by the prophet Ezekiel in the last chapter of

his prophecy. " Afterward he brought me to the gate, even the gate that looketh toward the east : and, behold, the glory of the God of Israel came from the way of the east : and His voice was like a noise of many waters : and the earth shined with His glory." " And the glory of the Lord came into the house by the way of the gate, whose prospect is toward the east. So the spirit took me up, and brought me into the inner court ; and, behold, the glory of the Lord filled the house. And I heard Him speaking unto me out of the house ; and the man stood by me. And he said unto me, Son of man, THE PLACE OF MY THRONE, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings." (Ezekiel xliii. 1, 2, 4—7.) Whether the twelve apostles will have their twelve thrones in the same temple, or in separate palaces, is not stated.

The dwelling places of many of the resurrection Saints will be in the same city : others of them will have their mansions erected in other cities, and upon their farms and inheritances throughout the land of Canaan. Ezekiel, as we have already noticed, had a view of their resurrection : he saw their bones united ; he saw the flesh, sinews, and skin, placed in their proper position ; he saw the breath enter them, and that they lived and stood upon their feet an exceeding great army. And not fully understanding who or what people they were, the Lord gave him further instruction, as follows :— " Then he said unto me, Son of man, these bones are the whole house of Israel," (meaning no doubt the righteous among them, for the wicked will not be favoured with a resurrection at the time of the righteous ;) " behold, they say, Our bones are dried, and our hope is lost : we are cut off for our parts." No doubt the house of Israel in Ezekiel's time, were in great fears and doubts, about the fulfilment of the

promises made to their fathers : they could read, in their sacred books, that the righteous of Abraham's seed were to inherit that land for ever ; and yet they saw that many holy prophets and righteous men of Israel died in foreign lands in captivity. And having no knowledge that the promise could be fulfilled after death, they contended that many had died without receiving the promise, and that their bones were dry and mouldering in their graves, and that those righteous persons never inherited a foot of the promised land : and seeing all this, they exclaimed in despair, " Our hope is lost : we are cut off for our parts." The Lord, in order to show them that the promise was still sure, gave Ezekiel this vision, and showed him how Israel should inherit the promise after the resurrection. Hence, the Lord commanded him to prophesy to those bones, or to the whole house of Israel in their sepulchres, " and say unto them, Thus saith the Lord God ; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves ; and shall put my spirit in you, and ye shall live, and I shall place you in your own land ; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." (Ezekiel xxxvii. 11—14.)

All the righteous of the twelve tribes are to have their graves opened, and they are to come up out of their graves an exceeding great army. And O, what joy will fill their bosoms, when they find themselves in possession of that very land where the tribes of Israel once lived—the land where Abraham, Isaac, and Jacob lived as strangers and pilgrims ! How joyful it will be for Abraham, Sarah, Hagar, and his other concubines, to find themselves dwelling again in the land of their pilgrimage ; and to see the numerous hosts of their immortal children all around them. Jacob and his four wives will gaze upon the descendants of their twelve sons, and see them spread out upon the face of the land, like the stars of heaven for multitude. How these ancient fathers and mothers of the hosts of Israel, will rejoice to gather around them their descendants, to the hundredth generation, and relate to them the sceneries of their childhood, and point out to them the places where they pitched their tents, where they

built their altars — where they called upon the Lord in mighty prayer — where angels descended and comforted them—where the God of glory appeared and gave them great promises concerning their seed for ever ! How delighted will all the generations of their children be, to visit the mansions of these glorified patriarchs, and eat and drink with them, and realize that death can no more separate them, but that they shall dwell in the land of Israel for ever !

Abraham, Isaac, and Jacob have already received their crowns, and their thrones, and now sit upon them, (see Revelation in No. 1., vol. 1 of the *Seer*, paragraphs 11 and 14,) being exalted among the principalities and powers of the heavenly worlds ; and they look forward with long- ing anticipations, to the time when all their righteous children shall come out of their graves, that they may return to the land of Canaan, and reign on the earth, as they now reign in the heavens. (As these ancient patriarchs now sit upon their thrones, it is evident that they must have received their resurrection immediately after the resurrection of Christ. Matthew says, that, " The graves were opened, and many bodies of the Saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matthew xxvii. 52, 53.) The Book of Mormon bears testimony that many of the Saints in ancient America arose from the dead, and appeared to many on this land. All those who then arose have undoubtedly received their crowns, and have been sitting upon thrones, and reigning as kings in the heavens, from that day to this. Their redemption has been perfected, but they wait for the redemption of their children to be perfected also, until which they cannot return to their promised inheritances upon the earth.

America, being the land of Adam and the land of Enoch, and the land of the Jaredites, and the land of the branch of the tribe of Joseph, and the land of the Gentiles, who are now upon the face thereof ; will be the promised land of the righteous of all those nations and generations, even as the land of Palestine is to the righteous of the twelve tribes. And in the first resurrection, the righteous who have dwelt on this land, will again inherit it in their immortal state.

The twelve American disciples of Jesus, whom he chose, soon after his resurrection, at the time he showed the remnant

of Joseph his risen and glorified body, will also sit upon twelve thrones to judge the righteous upon this land, who are of Israel: and these twelve will be judged by the other twelve at Jerusalem: or in other words, they will be guided and directed by the advice and counsel of the twelve apostles in all the important affairs pertaining to their kingdom and government in America.

One of the most important personages whose throne will be established in America, will be Adam, the father of the human race. He will reign over all the other kings upon the face of the whole earth, under the counsel and protection of the Holy One: Jesus alone will have the pre-eminence over him. Adam, therefore, will stand forth as the grand Patriarch and chief Prince over all the righteous of his posterity. This promise was made to him three years previous to his death, by the mouth of the Lord, who appeared to him and the righteous of his posterity, in the grand council held in the valley of his residence, called Adam-Ondi-Ahman, near the western boundaries of Missouri. This venerable Patriarch was called Michael the arch-angel, or the head angel. He is called in Daniel "*the Ancient of days*," being the most ancient personage who lived in days—the first flesh formed from the dust of the earth. Having received the eternal priesthood, which includes the kingly power, he received a crown most glorious, and sits upon a throne highly exalted in the eternal heavens, awaiting the period when the corrupt thrones of earthly monarchs shall be cast down, when he will be sent from heaven to earth, accompanied by thousands on thousands of glorified beings, to make ready and prepare all things before the Son of Man, who will come with the clouds of heaven, and present himself before the Ancient of days, even Adam, who will stand forth as the head representative of the earthly kingdom, and present it to his great Redeemer, the King of kings, and Lord of lords: then will the kingdom of heaven and the kingdom of God on the earth become one.

It is Michael the arch-angel who sounds the seventh trumpet, and proclaims the finishing of the great preparatory work for the reign of his Saviour: it is Adam or Michael who holds the keys of the mysteries of the mighty works of God which are to be accomplished during the seventh thousand years, or Millennium;

and he will proclaim the same at the second sounding of his trump, in the ears of all living: it is he who is to "stand forth upon the land and upon the sea, and swear, in the name of Him who sitteth upon the throne, that there shall be time no longer;" it is he that will lead forth all the armies of heaven, against all the armies of the combined hosts of hell, after the close of the Millennial period, and the devil and his armies will be overcome, and they will be cast into their own place where they will not thenceforth have power over the Saints any more at all.

The throne of this great and illustrious personage will most probably be in America—the land of his pilgrimage, and the land of his fall; the land where first the glad tidings of redemption reached the ears of mortal man.

The throne of Enoch will also be in or near America, in the midst of his own city, Zion, which he built unto the Lord before the flood, and which fled from earth to heaven, to be reserved until a day of righteousness should come, when it will come again in the sight of the astonished nations, and have place, until the end shall come. This city will, most probably, not rest upon the earth, but hover over it, and will be the abode of glorified immortal beings: (hence we read that when the aged die, during the Millennium, they are not buried in the earth, but they are immediately raised to immortality, and are caught up where their rest is glorious. This proves that there will be a glorified place above the surface of the earth, to which these aged people ascend after they are raised. This place is undoubtedly the city or Zion of Enoch, in connection with other redeemed cities which the Lord has taken from all the creations which he has made. The Zion of Enoch, therefore, will probably be very near the earth, located over the American continent, where it was anciently built; and, most likely, will partake of the diurnal and annual revolutions of the earth, so as not to change its relative position in regard to the western hemisphere of our planet.

We have spoken of Jesus and the twelve apostles having their thrones in Jerusalem, and of the resurrection Saints connected with the twelve tribes of Israel, receiving their inheritances in the land of Canaan: but these are only their earthly thrones and their earthly inheritances; besides these, they will have heavenly thrones and heavenly inheritances, not connected with

the earth, or rather not standing upon the earth, but in the redeemed cities and glorified worlds above. Therefore, these celestial kings and priests, and resurrection Saints will only visit their earthly kingdoms, and sit upon their earthly thrones, and occupy their earthly mansions, and dwell upon their earthly inheritances, at intervals, whenever they feel disposed, and whenever they think it necessary for the welfare and benefit of the earthly and mortal inhabitants.

That the Father and Son, and all the children of God will have thrones and kingdoms in the heavens eternally, as well as upon the earth, is clearly revealed in many parts of scripture, both ancient and modern. In the second epistle of Mormon to his son Moroni, he closes thus: "And may the grace of God the Father, *whose throne is high in the heavens*, and our Lord Jesus Christ, who sitteth on the right hand of his power, until all things shall become subject unto him, be, and abide with you for ever." God the Father has a throne high in the heavens. The prophet Mormon, in his sermon on Faith, Hope, and Charity, speaks of Christ thus: "He advocateth the cause of the children of men; and *he dwelleth eternally in the heavens*." And in speaking of the three Nephites who were never to taste of death, but who received a partial change, he says, that in the judgment day of Christ they are to receive a full change from mortality to immortality, and "be received into the kingdom of the Father, to go no more out, *but to dwell with God eternally in the heavens*." The same idea is clearly expressed in many other revelations, from which it is plain that the earthly thrones and kingdoms are but a small portion of the vast dominions and blessings of the righteous.

In a revelation given through Joseph the Seer, in March, 1832, the Lord sets forth a pattern for his servants in regard to being equal in temporal things, that they might become equal in heavenly things. He says, "Through my providence, notwithstanding the tribulation which shall descend upon you, that the Church may stand independent above all other creatures beneath the celestial world, that you may come up unto the crown prepared for you, *and be made rulers over many kingdoms*, saith the Lord God, the Holy one of Zion." Thus we see that there are many kingdoms, besides those pertaining to the earth, over which the faithful ser-

vants of God will be made rulers. In this same revelation the Lord says, "He that is a faithful and wise steward *shall inherit all things*." (Doc. and Cov. Sec. 76.) Again, the Lord says, concerning His faithful servants, that "He that is ordained of God, and sent forth, the same is appointed to be the greatest, notwithstanding he is least, and the servant of all: wherefore he is possessor of all things, for all things are subject unto him, both in heaven and on the earth, the life and the light, the spirit and the power, sent forth by the will of the Father, through Jesus Christ His Son; but no man is possessor of all things, except he be purified and cleansed from all sin; and if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus, and it shall be done." (Doc. and Cov. Sec. xvii. 6.)

From these quotations, it will be perceived that the children of God, who are purified from all sin, are to be made equal one with another in earthly and heavenly things—that they are to possess the light and the life, the spirit and the power; that all things are to be subject unto them, both in heaven and on the earth—and that they are to inherit all things. In section seventh, paragraph thirty-third, we are informed that the Saints are to be made equal with Christ immediately after their resurrection; and in the vision, we are told that they are to be made "*equal in power, and in might, and in dominion*." How, it may be asked, will the Saints be made equal "*in dominion*?" We know not, unless it will be by each one inheriting all things: if all the thrones, and kingdoms, and worlds, throughout universal space, should be the inheritance of God the Father, and of His Son, and of each of His children who attains to a fulness of celestial glory, then it might with propriety be said that they were equal "*in dominion*:" if one ruled over a greater number of worlds than another, it would appear not only to destroy the equality "*in dominion*," but the equality "*in power*," and the promise of all things, and of the inheritance of all things would seem to be void. Jesus, in his prayer to the Father, says, "*And all mine are thine, and thine are mine*." (John xvii. 10.) Again, Jesus says, "*All things that the Father hath are mine*." (John xvi. 15.) Hence we perceive that the Father inherits all things, that Jesus inherits all that the Father does; and that the Saints are to be equal

with Jesus, and be joint heirs with him in all his possessions, and to sit down with him on his throne, even as Jesus sits on his Father's throne, and exercises almighty power in his kingdoms: consequently all glorified worlds that have been, that are, and that ever will be, appear to be the common property of all Saints who attain to the fulness of the glory of the celestial world. Herein consists the perfect *oneness* between the Father, Son, and all his Saints. The Saints will be as perfect as the Father and Son are perfect; they will be as pure as they are; they will receive a fulness of all truth—even a knowledge of "all things as they are, as they were, and as they are to come." They will be "equal in power, and in might, and in dominion," they will "inherit all things;" they will be crowned over all the kingdoms of our God. All principalities and powers, whether in heaven, or in the heaven of heavens, in the heights above, or in the depths beneath, will be subject to them. Each one will be God in all the fulness of His glorious attributes, swaying almighty power over all, and in all, and through all things. Then we shall know that we are in God, and God is in us; otherwise, we could not abound; then we shall know that there is but one God, so far as the attributes are concerned and that He dwells in an infinity of tabernacles; and that He has prescribed laws to govern Himself in all the tabernacles which He inherits, and that He acts in and through each tabernacle according to His own laws; and the fulness of His attributes in one tabernacle will not act in opposition to the fulness of His attributes in another; but He will act in all His dwelling-places in harmony with Himself.

Now, we are but parts of God, dwelling in different tabernacles, and we are required to gain other parts; and if we abide in the law ordained for our government, God will impart more of Himself; hence Jesus says, "Inasmuch as ye have received me, ye are in me and I in you." When we have received him in fulness, it prepares us to be joint heirs with Him in the inheritance of all things. It is this fulness of God in each tabernacle that inherits all things—that possesses all things—that exercises power over all things—that reigns over all, erecting His thrones upon all glorified worlds, and giving Himself universal dominion wherever He may dwell, whether in one tabernacle or in the whole.

The earth, as we have already stated,

will be one of the glorified kingdoms where the resurrection Saints will receive their inheritances and their thrones; but during the Millennial period, they will not dwell so constantly on their earthly thrones as on their heavenly ones. After the earth has passed away and been made new, and becomes a glorified and celestial world, it will be crowned with the presence of God the Father, and it will be the dwelling place of numerous tabernacles of God; for though each inherits all things, no one can be in two places at once, so far as the tabernacle is concerned; therefore the glorified earth will be the homestead of those Saints who have previously inhabited it; while the Saints of other glorified worlds who also inherit all things, will have the respective worlds to which they belong as their everlasting homes or head quarters. Thus God, by His attributes, inhabiting an infinity of tabernacles, dwelling on numberless worlds, can be in them all at the same moment, and thus be Omnipresent. While if it were not for this arrangement, He could only be on one world at a time. O, how great and marvellous are the ways of the Almighty! How wonderful are His doings!—He organizeth for Himself dwelling-places in all glorified worlds, that He may abide in them for ever! He maketh them beings independent in the highest sphere, and yet by His wisdom He subjecteth them to the same celestial law, and uniteth them as one!

When the resurrection Saints have attained to all this fulness of glory, and have become exalted as gods upon their eternal thrones, there will be no possibility of their falling, any more than there is of the fall of the Father and Son. Therefore the inhabitants of all inferior kingdoms, over whom they reign, will look to them with the same confidence that we now look upon the Lord our God. And God, that is in each, will proclaim Himself to all his creations as the only wise God, that besides Him there is none else, and that He is from everlasting to everlasting, His works having no end, neither beginning.

Notwithstanding we have spoken of the Saints jointly inheriting all things, yet there will, undoubtedly, be strict and unchangeable laws regulating this joint inheritance, by which no one will be permitted to infringe upon the rights of others; these laws being established upon the strictest principles of justice and equity, from which there will be no deviation.

Each will be appointed to take the immediate charge of particular or specified portions of the joint inheritance, over which he will more immediately rule; though the whole is the inheritance of each, yet each cannot, in his own person, be every where present to govern and rule over the whole: therefore each will have his family, and particular kingdoms, and worlds assigned him to govern and control, so that the great, universal, and infinite inheritance may be properly managed for the benefit of its joint owners. This will be a grand co-partnership, embracing the inhabitants of all glorified worlds, who have attained to the fulness of celestial glory.

Though the Saints are all "equal in power, and in might, and in dominion," so far as the universal joint inheritance is concerned, yet, we suppose, that they will be unequal in regard to the extent of the allotted portions of the joint inheritance assigned to the management of each. This inequality probably arises from the nature of their callings and their righteousness in this life. To illustrate this, we will suppose that all the inhabitants of Utah were united together in a firm or co-partnership, in which each individual should be considered as having equal privileges, or in other words, each individual should be called the possessor and owner of the whole capital invested. If this capital were appropriated to every species

of useful business throughout the territory, it is evident that branches of business assigned to individuals would be very unequal: some requiring a hundred-fold more of the joint capital than others, and some would be entrusted, from the nature of the business, with a hundred-fold more responsibility than others; but notwithstanding this great inequality in the multiplied branches of industry, in the extent of the responsibility, and in the amount of the joint capital intrusted to some in comparison with others, yet when the whole capital is taken into consideration, they are all equal; for each one possesses the whole; each one has equal powers in regard to the whole; each one inherits all things included in the great general capital.

Now let this general capital be infinitely enlarged, so as to take within its scope all glorified worlds in boundless space, that now are or that ever will be, and the same principle is equally applicable: it accounts for the inequalities in some things, and the equality in others; it reconciles the apparent contradictions which some have supposed to exist in the revelations of heaven: it shows how we can "*inherit all things*," and be made "*equal in power, and in might, and in dominion*," and at the same time be very unequal in the distribution of the management of different portions of the joint inheritance.

NOTICE.

We have forwarded to our subscribers in the States and Provinces other publications in connection with the 4th Number of the present Volume, sufficient to compensate them for their future half year's subscription. This is the last Number which will be issued in this country. The remaining six Numbers will be published in England. Those wishing to procure the bound Volumes of "O. PRATT'S WORKS," can obtain them through the mails, at any time hereafter, by forwarding \$1.50 to A. F. Farr, Post Box 333, St. Louis, Missouri. Postage, if paid in advance, 17 cents; if not prepaid, 26 cents. Those desirous of supplying themselves with any of the books mentioned in our Catalogue, should forward their orders between this and the 1st of May, as we expect to leave for Utah in May.

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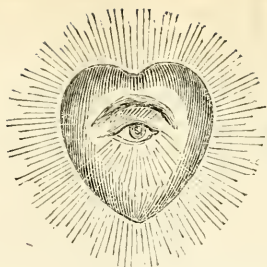
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LIFTETH UP AN ENSIGN ON THE MOUNTAINS.—*Isaiah* xviii, 3.

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THE EQUALITY AND ONENESS OF THE SAINTS.

BY THE EDITOR.

“BE ONE; AND IF YE ARE NOT ONE, YE ARE NOT MINE.” This is the command of Jesus Christ to the Latter-day Saints, given as early as the year 1831, before the Church was one year old. In what respects are the Saints required to be one? We answer, they are required to be one in things temporal and spiritual, in earthly and heavenly things—one in faith, repentance, and baptism—one in the new birth—one in the same family and kingdom—one in justification, sanctification, and redemption—one in obedience to the powers and authority ordained of God—one in virtue, honesty, and uprightness of conduct—one in the enjoyment of heavenly and spiritual gifts—and when they are perfected, to be one in glory, power, and dominion—to be one with the glorified beings of all celestial worlds—each one inheriting all things—each one possessing a fulness of wisdom, knowledge, and power—each one dwelling in God, and God in him—each one knowing as he is known, and seeing as he is seen—each one perfected in all the fulness of every attribute of God. This oneness is to be so perfect, that either of these glorified beings will represent God in all the glory

of his attributes, in all the fulness of his wisdom and excellency, in all the majesty and omnipotence of his power.

The command to “*Be One*,” embraces all other commands. There is no law, statute, ordinance, covenant, nor blessing, but what was instituted to make the Saints one. This is the ultimate end and aim of the great plan of salvation. For this, Jesus suffered and died; for this, his servants have toiled and labored day and night in our fallen world; for this, all the powers of heaven will be exerted, until Satan shall be overcome, and the earth be redeemed, and all the glorified inhabitants thereof become one.

As the grand and ultimate object of the Father, Son, and Holy Ghost, is to take their own children who have made themselves imperfect, and restore them to perfection, and make them one like themselves, let us examine the plan by which this great work is accomplished. First, God has revealed a plan of adoption, by which these imperfect beings may be made members of His own family. Secondly, He has revealed laws for the government of His family; and lastly, He has ordained authorities to teach His laws and minister in all things to make

the Saints one. Through faith, repentance, baptism, the forgiveness of sins, and the gift of the Holy Ghost, the imperfect sons and daughters of Adam become the sons and daughters of God; and being born of God, and all baptized with the same spirit into the same body, they begin to feel alike, think alike, and act alike, in many things: this is a first approximation towards a oneness: but being weak, and only having obeyed the first principles of the celestial law, they are tempted by the devil; divisions of feeling arise; each one sees the faults and imperfections of his brothers or sisters; and instead of trying to reclaim them in the spirit of meekness from their faults, he whispers them to others; prejudice arises; their love towards them begins to grow cold; this coldness is felt by others, and begets the same feeling in them. And thus the seeds of division are sown, and begin to sprout, and grow, and, if not checked, they speedily bring forth nauseous and bitter fruit, which, when ripened, contains the poison of death.

To counteract these divisions strict laws are given, and authorities ordained to strengthen and succour the weak; to root out all evil-speaking; and to check every sinful thing on its first appearance. Those who give diligent heed, will become habituated to keep the law of God, and will understand their duties, and perform them with cheerfulness and delight. Such will become more and more assimilated in their feelings; their love towards each other, and towards God, and His word, will grow stronger and stronger; and thus by habit they learn obedience to the law of oneness, until they are ready and willing to do anything which that law requires. While those, on the other hand, who do not give heed, find themselves more and more tempted, and their love growing colder and colder, and the faults and imperfections of their brethren and sisters still more magnified in their eyes; and at last, they be-

come destitute of the spirit—destitute of good desires—destitute of the meekness and humility of the Gospel; and the devil takes possession of them, and leads them captive at his own will and pleasure. These do not abide a celestial law, therefore they cannot be made one.

The Saints are not only one in doctrine, but they are to be made one in temporal things, without which they cannot be made equal in spiritual things. For many centuries past mankind have sought to accumulate riches, and to aggrandize themselves one above another; and this covetous spirit has prevailed even among those who have professed to be the followers of Jesus and his Apostles: hence, we find rich and poor, all belonging to the same Church, and all expecting to go to the same heaven: one rolling in luxury and wealth, and another ground down in poverty and affliction. Was this the way that the Church was built up in the days of the Apostles? Did they not sell their houses and lands and lay the avails thereof at the Apostles' feet? Did they not have all their property in common? Did not the poor rejoice in that he was exalted, and the rich in that he was made low? Were they not all considered equal and one in temporal riches? Yes: they consecrated all they had to the Lord; and holy men were appointed to minister these temporal things to others, according to their wants, without partiality; and this they did in the fear of the Lord: and no part nor portion of the great common stock fund was considered as belonging to some individuals to the exclusion of others; but it belonged to the Lord, and to them all equally, and the officers who were appointed to supply the wants of the Saints had no more title to it, than the least member of the Church. And thus they were all equal in temporal things.

This same oneness in temporal things existed in the Christian church among the ancient Nephites, so long

as they continued in righteousness: for each one had equal claims upon the whole. The same order of things existed in the Zion of Enoch: there were no poor among them. And the same order of things must exist in the Zion of the Latter-days, or else the inhabitants thereof never will be one. Any thing short of a perfect equality in temporal things is a sin: hence, the Lord says, "*It is not given that one man should possess that which is above another, wherefore, the world lieth in sin.*" (Doc. and Cov. lxx. 3.)

Is this law now enforced upon the Saints? Do they have all things common? Do they all possess the same? No: They have not become righteous enough to obey this law. Covetousness has taken such deep root in their hearts, through the wicked traditions of their Gentile fathers, that this law remains unheeded. And had it been enforced in all its strictness, but few would have continued in the Church. The Lord, in order that He might be just, granted His Saints the privilege of living up to this law, when He first began to gather them on the land where the Zion of God is to be built. But the Saints soon manifested their Gentile covetousness and would not obey the law; and the rich refused to gather because the law required them to consecrate all their property, and place it in the general storehouse of the Lord, and henceforth become stewards over such portions of the Lord's property as he saw fit to bestow upon them or place under their charge. This was too holy a law for their covetous dispositions; they could not endure it. The Lord, therefore, concluded that if they would not endure His holy law, they should not remain on His holy land to pollute and corrupt it. He, therefore, suffered them to be smitten and driven by their enemies, and to be expelled from His goodly land. But He did not wholly cast them off, because he knew that their covetousness was instilled into their minds by their wicked fathers; and He knew that they were very weak, and lacked experience, and that in the main they were inclined to do right; He therefore gave them another law more suited to their weakness. This latter law only required them to consecrate all their surplus property, and afterwards pay one-tenth of all their annual income. This left them with all the property which was not surplus, as their own. The first law required them to consecrate all their property, instead of

the surplus portion, and afterwards to become stewards. The last law permitted them to keep a certain portion, not called surplus. The first law required them to consecrate annually all the income of their stewardships, except what they needed for their immediate support: the second law required them to pay annual tithes of only one-tenth of their income. Thus we see the great difference between the perfect law of oneness by which the latter-day Zion is to be built up, and the law given to the children of Zion in their scattered and persecuted condition.

But the Saints are not perfect enough to give heed even to this last law. When they gather to Utah, instead of consecrating all their surplus property as the revelation requires, they only give one-tenth to begin with, and afterwards pay one-tenth of their annual income: consequently they are transgressors, and do not abide the lesser law only in a degree. The children of Zion, while scattered from their inheritances, could not obey the perfect law of the Lord in all respects, as they could if they were dwelling on the consecrated land; hence the Lord said, "*Let those commandments which I have given, concerning Zion and her law, be executed and fulfilled after her redemption.*" (Doc. and Cov. cii. 10.) In the mean time, the Saints are under preparatory laws given because of the hardness of our hearts, and the blindness of our minds, and our covetousness: not that the celestial law has been wholly taken from us: for we are under an inferior law only in some temporal matters, adapted to our present condition, during the days of our correction and chastisements, that we may learn by degrees how to subdue our covetousness. And when we have fully learned by the things we suffer, how to wean ourselves from the god of this world, the Lord will again restore us to the privileges of the celestial law of consecration; and we shall once more be permitted to consecrate houses and lands, flocks and herds, gold and silver, jewels and precious things. We shall then have the glorious privilege of giving everything to the Lord, and of receiving from him in return whatever He in His boundless liberality shall see proper to return or bestow upon us.

We are in hopes that the time will soon come, when the inferior law of consecration, which we are now under, will be kept to the very letter. We want to

see the time come, that when the Saints arrive in Utah, all their surplus property shall be consecrated, instead of one-tenth: and that when a Saint arrives with one hundred thousand dollars, instead of giving ten thousand and keeping ninety thousand himself, he shall give all except what the Bishop may judge sufficient for his immediate necessities in procuring house, and home, and other comforts in the same proportion that the rest of his brethren enjoy. After that, let him earn himself a living in whatever business he may be engaged, and give annually one-tenth of all his income, be it little or much. And if he by accident, or misfortune, or sickness comes to want, let him be liberally supplied out of the Lord's storehouse, and let the Lord's Bishops judge concerning the wants and necessities of all His people. And when the Saints have learned to keep this inferior law of consecration, it will prepare them to keep the more perfect one, when they shall return to build up Zion according to the celestial order; when all the riches and wealth of Zion shall be common property, and each of the Saints inherit their portion as stewards. Then, and not till then, will they be equal in temporal things; and the least member of Zion will be as rich as the highest Apostle or Prophet. This will be a oneness in earthly things which will prepare them for a oneness in heavenly things; for the equality in heavenly things is to be brought about and established upon the same principles as the equality in earthly ones; the one being a type of the other.

The Lord, in a revelation given in 1832, speaks of an "everlasting establishment and order," into which the Church must be organized, that they "may be equal in the hands of heavenly things: yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things." (Doc. and Cov. lxxvi. 1.) Nothing is more certain, than that the Saints must eventually become perfect enough to consent to the great principles of equality in regard to property. And if they cannot abide such an order of things in this life, they never can attain to the fulness of the glory of the celestial kingdom. Heavenly riches and earthly riches are of the same nature; only one is glorified and made immortal, and the other is in a fallen, unglorified state. If we are not willing to be go-

vernied by the law of equality in regard to that which is of least value, who shall intrust us with all the riches of eternity? If we seek to grasp more than our brother of this world's treasures, will not the same spirit of selfishness govern and control us in regard to the more valuable treasures of the world to come? He that will not conform to the law in earthly things, can not be intrusted with the more sacred things of heaven.

Where property is all invested in one common fund, there will be one common interest among the Saints in increasing that fund. We see this illustrated in well-regulated families, where the husband and wife, sons and daughters, all seem to be engaged with equal interest to add to or increase the family property; for each receives a support from that property; and each feels anxious to contribute his portion to the fountain; and the father or head directs each one in regard to his particular branch of business, not only for his own good, but for the mutual good of the whole. When prosperity attends them, they all rejoice together: when adversity overtakes them, and their common fund is diminished, they all suffer together; and thus they bear each other's burdens; and as Paul says, when one member suffers, they all suffer; when one rejoices in affluent circumstances, and has an abundance of the luxuries of life, they all participate in the same, and rejoice with him. In such a family, under a wholesome discipline, there is an equality in the enjoyment of temporal things: there is a union and oneness of interest and feeling. By this union of action and interest, they are able to accomplish more, unitedly, than they could accomplish individually with separate interests. Indeed, in many circumstances, certain objects could be accomplished with a united exertion which never could be brought about by separate individual action.

What is applicable to small families is also applicable to larger ones; and the same great heavenly principle is applicable to larger ones; and the same great heavenly principle is applicable to a union of any number of families; or to the whole body of the Saints: yes, more; it is applicable to the union of all the glorified inhabitants of all celestial worlds: they can accomplish great and wonderful works by union, which they could not accomplish as individuals.

In this life all Saints have not an equal

degree of knowledge and wisdom to manage property, yet such may be equally faithful to all the commands of God. Now, is it right for these faithful ones to suffer for the good things of this life, because circumstances, or the want of experience, has prevented them from accumulating property? No. They are just as much entitled to the good things which the Lord has made, and which He owns, as those whom circumstances have favored. And for one part of the Saints to retain these blessings from another part equally faithful, is sin, and not according to the celestial law which requires them to be one. If then all are to share alike, it is proper that the property of the whole Church should be placed under the management of those who have wisdom, and who are ordained of God to manage temporal things: for this purpose, God has appointed Bishops, whose duty it is to appoint every family their stewardships, and to receive the avails of these stewardships, not to aggrandize themselves, but as the agents of the Church, and the Lord's agents, to regulate the temporal affairs of the Saints, by the revelations of the Holy Ghost, and the counsels and voice of the presidency of the Church. We are now speaking of what ought to be, and what must be when Zion is built up according to the celestial law. The First Presidency, and the Twelve, and other authorities, are doing all that they can, under present circumstances, to prepare the people for this more perfect law of consecration, which we know must, sooner or later, be brought into full force and operation.

Is a bishop any more honorable, or any better in the sight of God, because he is called to direct in temporal things, than the humble, private citizen who consecrates the avails of his stewardship into his hands? No. If they are equally faithful, they are equally beloved of the Lord; and they are equally entitled to food and raiment, and to the good things of the earth. And the Bishop has no more claim upon the Lord's storehouse, than the least member of the Church, only as his time may be more occupied in public matters, which may prevent him from cultivating the earth or engaging in other business avocations. And the same is true in regard to the Twelve, or the First Presidency. The highest officers and the lowest are all one in Christ—children of the same great family; God is their

father, and He looks upon His children without partiality; if they serve Him equally, He loves them equally, and He will make them equal; or, in other words, joint owners of all the property and riches which He thinks proper, in this life, to confer upon them.

An inequality in riches lays a foundation for pride, and many other evils. A family who are rich can build comfortable houses, purchase inheritances and fine carriages, clothe themselves in splendid attire, and educate their children in every branch of useful learning; while those who are poor labour and toil from morning until evening to procure a scanty subsistence; their families are coarsely clad, their children are not so highly educated. These opposite circumstances produce distinctions; the rich family do not feel to associate with the same degree of familiarity with the poor as they do with the rich: the sons and daughters of the rich seek for companions among those that are wealthy; the poor feel themselves slighted, and feel envious, because they are not rich. Besides the great inequalities in regard to the actual comforts of life, it produces great inequality in education, in the social circle, in marriage associations, and in almost every other respect. Hence, an inequality in property is the root and foundation of innumerable evils; it tends to division, and to keep asunder the social feelings that should exist among the people of God. It is the great barrier erected by the devil to prevent that unity and oneness which the Gospel requires; it is a principle originated in hell; it is the root of all evil.

Riches are not a curse, but they are a great blessing: it is inequality in riches that is a great curse. God has made all the riches of the earth, and the riches of all worlds. He made the gold, and the silver, and the precious metals: He formed the flocks and herds, and all useful animals: He has made the earth exceedingly rich; and He has given man dominion over all these things: the more His people enjoy of these things the better he is pleased; it is impossible for His people to become too rich: if the whole world, with all the treasures thereof, were in the hands of the Saints, the Lord would still be delighted for them to have more. But these blessings have become a great curse to man, because they have been unequally possessed. We again repeat the word of the Lord to this Church: "IT IS NOT

GIVEN THAT ONE MAN SHOULD POSSESS THAT WHICH IS ABOVE ANOTHER; WHEREFORE THE WORLD LIETH IN SIN." Unequal possession of that which God has made for the benefit of all His children, is sin. All nations, kindreds, and people, are in sin because of this inequality. The Saints are still in sin so far as they approve of this unequal possession; and we shall remain in sin until we make exertions to put this inequality away from us. We must be one, not only one in heavenly riches, but one in earthly riches.

But how are we to be made one and equal in the inheritance of temporal things? If the riches of the earth were equally divided among all the children of God, circumstances would soon render them unequal; accidents, misfortunes, unwise calculations, sickness, and many other calamities would reduce some to poverty; while through experience and favorable circumstances, others would greatly add to their property; and in many instances, increase the same ten, fifty, or a hundred-fold. Hence, it is supposed by some, that under such changing and fluctuating circumstances, equality could not be maintained, even though it should be established. They argue that if they were all made equal to-day, circumstances would render them unequal to-morrow. To such, we reply, that God's plan of making His Saints equal in property is not subject to any fluctuating circumstances; it is a perfect plan; it is not brought about by an equal division of property, nor by any division at all. Division of property, like a division in doctrine, is a plan of the devil, followed by Gentiles. Equality among the Saints is not to be introduced by an equal division of property, but by a UNION of property. Let all the property of the Church be united instead of divided: and then let each person in the Church possess the whole; and let this joint possession be under strict and impartial laws; and let each individual and family have their stewardship; some in one branch of business and some in another; some having more capital under their charge, and some less, according to the nature of their callings and business; and let each one give an account of his stewardship to those whom God has appointed as judges in Israel; and let each family receive a sufficient portion of the avails of their ste-

wardship to supply their proper wants and necessities, according to the magnitude of the joint fund, and the amount of population to be supplied from it. In this way a perfect equality could be maintained; for if each inherited all things, then all would be perfectly equal; and while this order of things remained, no circumstances could render them unequal. Then no one could say to his neighbor, I own more than you, or you own more than I. No one would shun his neighbor because he was more poor, or because his children had not the same advantages of education as his own. No envying could exist, because of wealth and riches. No chance for one to sit in idleness, and feast himself upon the luxuries earned by the hard labors and toils of others. Whatever a man earned in his stewardship, whether little or much, would go into the Lord's storehouse, except what was needed for his immediate necessities: and thus there would be no chance for one to become rich and another poor. And if any family were sick and unfortunate in their stewardship, so that they did not accumulate enough to supply their wants, they would have claim upon the Lord's storehouse. The widow and the fatherless, as well as those of old age, or who are lame, or blind, or afflicted in any way, are just as rich as the others. The great common stock fund is all theirs, to be dealt out by those whom the Lord appoints by the voice of his people. The poor emigrant also who escapes from Babylon, and arrives in Zion weary, hungry, and naked, becomes as rich as any of his brethren. This order of things is not now established, but it surely will be established as a permanent and everlasting order, to remain, not in time only, but in eternity. For "he that is a faithful and wise steward shall inherit all things," in eternity as well as in time: "all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's." Each one becomes the "possessor of all things in heaven and upon the earth," whether they are the heavenly worlds at present existing, or the heavenly worlds that are yet to come. All the fulness of the riches thereof is his. He is a joint inheritor—a joint heir—perfectly equal with all the rest "*in dominion*," in power, in glory, being, as modern revelation says, made equal with Jesus, who is also equal with the Father: being one, as he and the Father are one:

and their glory will be one, even as the glory of the sun is one.

Some, perhaps, may object to this perfect order of equality, on the supposition that it will lay the foundation for idleness among certain individuals who will claim a support, whether they labor much, or little, or none at all. But this objection is effectually destroyed by the following items of revelation :—

“Every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.” (Doc. & Cov. xiii. 9.)

“It is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for them of my Father.” (Sec. xc. par. 1.)

Every steward must render an account of his stewardship in time as well as in eternity. The individuals whom the Lord has ordained to judge these accounts and keep records of the same, are the Bishops whom the Lord has appointed to be judges in Israel. These judges with their counsellors are required to judge according to the law of the Lord. Now what law has God given concerning idlers?

“Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the labourer.” (Doc. and Cov. xiii. 12.)

“And the inhabitants of Zion, also, shall remember their labours, inasmuch as they are appointed to labour, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them.” (Doc. and Cov. xxii. 4.)

“Let every man be diligent in all things. And the idler shall not have place in the Church, except he repents, and mends his ways.” (Doc. and Cov. lxxxviii. 5.)

The idler, when he stands forth before the judgment seat of the Bishop, will find that there are strict laws in regard to his case: he will find that it is not for him to eat the bread nor wear the garments of the labourer.” He will find himself cast out, and entitled to no place among the people of God. Therefore, the Lord’s plan of equality is effectually guarded against idlers. We would remind such to study the parable of the talents. The steward that buries his talent in the

earth, or is idle, and does not improve his stewardship, will have that which is committed to his charge taken from him, and given to other stewards who have labored faithfully, while the unfaithful steward will be cast out of the vineyard of the Lord, and be counted unworthy to have place among those that are faithful.

The benefits derived from this order of things, are infinitely superior to the Gentile order: for it is not only impartial in conferring temporal blessings upon the Saints, but it prevents an immense amount of suffering, which would naturally attend any other order. Where individuals are wholly dependent upon their own resources, sickness, fires, and other calamities may reduce them to great poverty and sufferings; but when these losses are sustained by the whole people, instead of one individual, the burden becomes light, or is scarcely felt. And thus much suffering is prevented.

This method is also the surest way of becoming rich and wealthy as a people. Much poverty is frequently the result of mismanagement; but where there are wise men ordained of God to manage temporal things, to whom the Lord’s stewards must seek for counsel, and to whom they must render an account, the various departments of the Lord’s vineyard will be managed by the wisdom of the Spirit; economy will characterize the movements of the whole people; the farmer, the mechanic, the manufacturer, and the merchant will flourish and greatly prosper in their business. Riches will flow in abundance through all these channels into the great common reservoir. If there is any great enterprise to be undertaken, requiring a vast amount of capital, that capital is on hand, being furnished by the whole people, instead of a few individuals. If any great public works, such as railroads, canals, electric telegraphs, temples, state houses, Universities, forts, fortifications, walls, &c., are required for the good of the people, the union of the whole property and strength of the people have many fold more power to accomplish these great undertakings, than the exertions of a few individuals. Where idleness is considered a sin, and not permitted to exist among a people, and where industry universally prevails, and is directed in the proper channels, there wealth will rapidly increase, and unbounded prosperity will necessarily crown their united exertions.

But it may, perhaps, be asked, What

benefit is to be derived from becoming exceedingly rich as a people? We answer, that God designs to restore to civilization and Christianity the American Indians, who are a remnant of the tribe of Joseph of the house of Israel. These Indians number many millions, and they are generally poor: and being unaccustomed to the arts and sciences, and the labors of civilization, they will require a vast amount of assistance, preparatory to their being in a condition to support themselves. The riches and wealth accumulated by the Saints, will be of incalculable benefit towards alleviating their wants, in preparing food, raiment, habitations, farms, farming utensils, and other necessities, to succour and sustain them, while they are learning to take care of themselves. And in doing this work, we shall be fulfilling the word of the Lord, which says, "I will consecrate of the riches of those who embrace my gospel among the Gentiles, unto the poor of my people who are of the house of Israel." (Doc. and Cov. xiii. 11.) Riches will also be needed to build up the city of the New Jerusalem, which, we are informed, is to be constructed of the most costly materials, and in the most magnificent style; and it will require immense wealth to procure the precious stones, the gold, and other costly ornaments with which it must be adorned. Riches will also be needed to gather home hundreds of thousands of poor Saints, who will embrace the gospel in foreign lands. For instance, to gather only one million of Saints at the low rate of one hundred dollars per head, would cost about two hundred tons of gold. Many great enterprises the Saints will be obliged to engage in, which will require all the means that they can accumulate by their united energy and industry.

The object of riches is to alleviate the sufferings of mankind, and place them in a prosperous, happy condition. And when this can be accomplished upon just and equitable principles; when all can be made equally happy and comfortable, then the end is attained for which riches are given. Riches are not given to gratify the pride and ambition of man; they are not given to exalt one man in extravagance and grandeur above another; they are not given to make kings and princes of some, and beggars and slaves of others; they are not given to encourage man in idleness and in vain and unprofitable pursuits; but they are given to ame-

liorate his condition; to satisfy the wants of his physical nature; to beautify and adorn his habitations, his gardens, his vineyards, his inheritances; to supply him abundantly with wholesome food, with comfortable raiment, and with all the luxuries that can be righteously desired to please the eye, the taste, or the smell; to furnish him with useful or entertaining books, or with musical instruments to delight the ear or gladden the heart with melodious sounds; that with music, and with cheerful songs and hymns of praise, the full hearts of the Saints may flow with joy and thanksgiving to Him who is the Author of riches, and from whom all blessings flow. For all these, and many other great and good purposes, riches are given, not to be enjoyed by some, to the exclusion of others equally worthy; for this is sin, but to be equally enjoyed by the whole family of God, that they may be one. Otherwise, there will ever be envying, fault-finding, dissatisfaction, pride, extravagance, oppression, murmuring, complaining, continual divisions, unjust speculations, defrauding, and every other evil work, all arising from separate interests, and inequalities in temporal things.

If the riches of the Saints were all consecrated to the Lord, and they occupied the same as accountable stewards, being required to annually consecrate all the income of their stewardships, except what was sufficient to supply their wants, they would have no desire to speculate one out of another; for if one half of the Saints should, by close bargains and business transactions, speculate with the other half, and take away their stewardships or any part of them, nothing would be gained at the end of the year; for all that the speculators had gained out of their brethren would have to be consecrated, and would still belong to the whole Church; this property would not be increased by merely changing hands from one family to another. Speculation, therefore, out of each other could not exist with the least degree of advantage to the common fund. The general fund could only be increased by a surplus of that which was actually manufactured or raised in flocks or herds, or from the ground, or obtained from some foreign source. If one half should turn thieves, and steal millions of property from the other half, when the stolen property was consecrated it would not increase the general fund in the least; for if it had remained in the hands of the richful

owners or rather stewards, they would have consecrated it; therefore, there would be no object for stealing one from another; neither would there be any object in cheating or defrauding one another; for none of these evil acts could increase the great capital. Therefore, this order of equality would effectually do away with speculating, defrauding, cheating, or stealing from one another. Each one owning the whole, no one would feel any interest in stealing his own property, or in defrauding his right hand for the sake of his left.

It is true, where each one receives his stewardship, there would still be buying and selling, trading and exchanging property with one another as well as with the world; for no one would be permitted to take that which was in the charge of another, without paying for the same. And in this way each could render a proper account of his stewardship. On the other hand, if each one had a right to take property wherever he found it, without paying an equivalent for the same, all would be confusion; no one would be able to account satisfactorily for his gains or losses. Hence, the Lord says, "Thou shalt stand in the place of thy stewardship; thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it into my storehouse, that all things may be done according to that which I have said." (Doc. and Cov. xiii. 14.)

It will easily be seen, from what we have said, how the Saints are made equal and one in earthly things: it is not by dividing the properties of the Church equally among them all, but it is by a union of the same for the good of each; wherein each becomes the possessor of the whole, under certain restrictions and laws. But will there not be a difference in regard to the amount of the stewardships distributed among the Saints? Yes; there will be a great difference. Some stewards will be intrusted with a hundred-fold more than others, and have a hundred-fold greater responsibility resting upon them. There are many useful branches of industry which could not be successfully carried on, without ten, fifty, a hundred, or even a thousand-fold more capital, than others: consequently, stewardships must necessarily vary in amount and value, according to the

nature of the business, callings, capacities, and circumstances of the several stewards; but as all the profits, arising from these unequal stewardships, must go into the general fund, they are all equally enriched by them.

As in temporal things, so in spiritual: each faithful member here in this life is made a partaker of all spiritual blessings granted to the Church: each one inherits the benefits of all the gifts. There are a great variety of spiritual gifts given; but none of these gifts are given for the exclusive benefit of the individual possessing them: for instance, God has given to some to hold the keys of revelation, and knowledge, and wisdom: they become stewards over these gifts: they use these keys to unlock the sacred treasures of eternity, and become acquainted with hidden stores of knowledge, deep mysteries are made plain; secret things are manifested; wonders are exhibited; and the mind, richly laden with the choice treasures of the heavenly worlds, and the wonderful works of God, feasts upon the delicious food; the soul is filled with joy unspeakable; the heart swells with the love of God; and the bosom yearns with compassion towards all mankind, and especially towards all who are pure in heart. They long to pour out the knowledge which they have received, into the hearts of others who are equally worthy with themselves: the impartation of knowledge to others who are pure in heart, diffuses in each and all, the same joy and happiness that they themselves have: indeed, their own joy is increased by imparting their knowledge to others; and if they impart all the knowledge they have to the pure in heart, then, all become equal in knowledge, so far as it is revealed: this makes them one so far as the revealed knowledge is concerned. Now the whole body of the Saints who are thus made equal in knowledge are not revelators; the keys were not intrusted to them all, but the keys of this rich stewardship were intrusted to some for the benefit of all. Now it matters not, through what source this knowledge is first communicated, whether to one or to all, if the pure in heart are all equally benefitted by it.

There is not a division in knowledge, that is, it is not divided into equal shares, and one portion given to one, and another to another: this is not God's plan of making His Saints one and equal in knowledge: but each becomes the possessor of the whole revealed: they are joint heirs—

joint owners of the whole, the same as in temporal things, which are the types of heavenly ones. There is this difference, however, between temporal riches and knowledge: when each Saint obtains the fullness of all the knowledge revealed, instead of being made an accountable steward over a small portion of the joint fund, he is accountable for the whole; for each is made a steward of the whole which could not conveniently exist in relation to temporal things.

Each is required to improve upon his stewardship, and obey every law connected with the additional knowledge imparted, in order that he may be prepared for more, through the keys that are ordained: and thus knowledge is multiplied upon knowledge, and the light grows brighter and brighter until the perfect day, the whole body being perfected in knowledge, light, and truth, through the choice gifts of revelation given to some.

To some it is given to teach the word of wisdom, that the whole Church may be equally wise, inasmuch as they give diligent heed. The Saints may have great knowledge revealed to them, and still be exceedingly unwise in the use of that knowledge. Therefore, God has appointed some to be filled with great wisdom as well as knowledge; not for their own benefit alone, but for the benefit of the whole body. God is altogether in favour of the common stock principle in wisdom and knowledge, as well as in property. He, therefore, is not willing that the stewards over these rich treasures should hoard them up for their own exclusive use, when there are others equally worthy of enjoying the same. They are commanded to give, not a part, but the whole, to the pure in heart, that all may be equal in the enjoyment of these precious gifts.

So likewise, the gifts of prophecy, visions, the discerning of spirits, or the beholding of angels and ministering spirits, the gifts of healing, miracles, tongues, interpretations, &c., are distributed among the Saints; each to be exercised for the benefit of all, being common stock blessings belonging to the whole body, though ministered through many channels. These gifts are given to perfect the whole Church, that it may become the tabernacle of God—His habitation—His temple, becoming sanctified, purified, glorified, and finally, perfected; being filled with the fulness of Him who is in all things—who knoweth

all things, who maketh them equal, even one with himself. Then, and not till then, the most of these gifts will be done away: having subserved the purposes for which they were given. Healings will then cease, for the Saints will then all be immortal, and will have no need of healing; tongues and interpretations will then fail, for from thenceforth they will all use one perfect pure language, viz., the language of the Holy Ghost; prophesying will cease, for all things in the future will be known by all; knowledge in part will be done away, for the Saints will know all things; the gift of revelation will cease, for the Saints no longer know in part, but already know as they are known, and see as they are seen. While knowledge in part continues, revelations and prophesying will continue; but when all things are known, these gifts necessarily cease. But charity never faileth; it is a gift that will abide for ever. The fullness of knowledge and wisdom, light and truth, will also remain for ever; the gift of immortality and eternal life will continue and have no end. All things that are perfected will be everlasting; but the most of the instruments or gifts used to bring about this perfection, will cease, being adapted to imperfect beings only, and like the scaffolding to a building, wholly unnecessary, when the edifice is finished.

It is in this glorified perfect state that the most indissoluble ties will exist; being perfected in wisdom and knowledge, light and truth, justice and mercy, goodness and love, no one can or will do anything, but what will be the will of the whole. Each one in all the greatness and infinity of his works will be doing the perfect will of the whole. As the Father, Son, and Holy Ghost, are united in all their works, and never do the least thing contrary to each other's will, so all this infinitude of celestial beings, inhabiting all glorified worlds, will possess the same perfect oneness, acting in this same perfect union. This oneness will be as undeviating and as unchangeable as truth itself, and will continue throughout all eternity, and have no end.

Although an equality of knowledge is intended for the Saints, yet there are some who do not prepare themselves to receive it; therefore, it is withheld from them. Some are permitted, because of their righteousness and faith to receive knowledge that is not lawful to be uttered to others. This inequality arises, not from any imperfection in the plan, but from the

imperfection of those who profess to receive the plan. God desires them to have all the knowledge that He has; but he desires that they should obtain it in the way that he has appointed. If any fail of obtaining the knowledge which others have received, and which they are not permitted to utter, the fault is wholly in themselves: it is free to all upon the same principles; and God is better pleased with those who attain to it, than He is with those who do not. It is, true, here in this life, there is a great inequality of circumstances surrounding individuals which may prevent them from obtaining a perfect equality in the knowledge of God. The improvement of the capacities or intellects of some may differ in consequence of some physical organization, or some injury which the body may have sustained, or which they may have inherited from their ancestors. All these things arise in consequence of the imperfections introduced into our world by the fall of man. And furthermore, there is no doubt but the spirits of man in their antecedent state vary, not in capacities, but in the improvement of them; some spirits being reckoned among the noble and great ones, because of their attainments. All these circumstances combined, prevent some from obtaining knowledge with the same ease as others. Yet, when all these shall be fully redeemed from all opposing causes, and all shall be blessed with immortal bodies, perfect in their organization, nothing will hinder them from understanding all things, discerning them by the Spirit of God. This will make them equal and one.

In what manner, it may be asked, will this fullness of truth be imparted? Will it be by the long and tedious process of study? or will it be by the immediate light of the Spirit which is in us? We will answer these questions by a quotation from the word of the Lord spoken unto Moses, given to Joseph the Seer in June, 1830. The Lord said unto Moses, "Look, and I will shew thee the workmanship of mine hands, but not all, for my works are without end, and also my words, for they never cease. Wherefore, no man can behold all my works, except he behold all my glory; and no man can behold all my glory; and afterwards remain in the flesh."

* * * * * "And it came to pass, as the voice was still speaking, he cast his eyes, and beheld the earth, yea, even all the face of it; and there was not a par-

ticle of it which he did not behold, discerning it by the Spirit of God; and he beheld also the inhabitants thereof; and there was not a soul which he beheld not; and he discerned them by the Spirit of God; and their numbers were great, even numberless as the sand upon the sea shore. And he beheld many lands; and each land was called earth, and there were inhabitants upon the face thereof."

From this we perceive, that Moses beheld the whole earth, not merely its general outlines, or the surface, consisting of land and water, islands and continents, rivers, lakes, and oceans, but the interior portions also: "*there was not a particle of it which he did not behold.*" All the inhabitants thereof were also beheld; not one soul escaped his vision. The great telescope, by which the whole was rendered visible, was not formed by human art: it was no less than the all-wise—all-powerful Spirit of God. If this all-powerful telescope had been pointed to the sun, moon, planets, or comets, it would have rendered every particle of each distinctly visible: Moses could have looked upon each with the same ease that he looked upon those of the earth. It was a telescope not limited in its field of vision; its capacities were such that the astonished beholder could see in all directions at the same instant. And if prepared with an immortal body, so as not to be overpowered with the dazzling glory, and magnificence, and omnipotence of the scenery, eternity itself, with all its boundless contents, and infinitude of worlds, would be present before the eyes: every particle in endless space could be seen through the same medium that Moses beheld every particle of the earth. But no man can have the aid of this most wonderful telescope, to show him all the works of God which include all His glory, till he is prepared with an immortal and celestial body; for the glory of the infinitely extended view would consume his mortal body in a moment.

Another wonder is connected with this telescope; it not only shows things as they now exist, but as they have existed, and as they will exist. That great and renowned philosopher, the brother of Jared, by calling upon the Lord, obtained the use of this magnificent telescope for a short time, by which he was enabled to look upon the Lord, and saw the body of His spirit, and beheld his glorious face, and conversed with Him as a man converses with his friend; and not satisfied

with beholding things present, he looked upon things past, and upon things to come; and the Lord showed unto him "all the inhabitants of the earth which had been, and also all that would be; and He withheld them not from his sight, even unto the ends of the earth." What a wonderful instrument! it enables one to look not only in all directions at the same time, but to look into the past, present, and future, at the same moment.

Lord Ross has constructed a telescope that will enable us to see millions of worlds so distant that their light by which they are now rendered visible, must have left them hundreds of thousands of years before our earth was made: this enables us to see, not the present existence of these worlds, but their past existence. But with all his ingenuity, neither he, nor any other man can form a telescope that will show us the present existence of those distant bodies: neither can they invent instruments that will show the future existence of bodies that are to be created and made. Neither will his telescope, nor any other instrument of man's invention, enable us to look at every particle that enters into the composition of worlds. Hence, the Lord's plan of assisting the vision is infinitely superior to all others. We can readily perceive that the means by which man discerns knowledge in the heavenly worlds are not by reasoning nor studying as here: it will be by a sudden process; for if the Holy Ghost, when resting upon mortal men, can in a moment show them such wonderful things, what an infinitude of knowledge it will pour into the mind of an immortal being upon whom it rests, not in measure, but in fulness. Can anything, past, present, or to come, be hidden from them? Will there be bounds set to circumscribe their vision? Or is the field so extensive that the power of the telescope will not reach it?

It is upon this same principle that God the Father can behold all things; or as He says in the prophecy of Enoch, "I

can stretch forth mine hands, and hold all the creations which I have made; and mine eye can pierce them also;" or as our Saviour says, "Thus saith the Lord your God, even Jesus Christ, the Great I Am, Alpha and Omega, the Beginning and the End, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made: *The same which knoweth all things, for all things are present before mine eyes.*" (Doc. and Cov. xii. 1.)

Enoch informs us that if every particle of this earth was numbered, and millions of earths like this, it would not be a beginning to the number of worlds which that Being had made whom he was addressing; and yet that God informs him that He could pierce all these creations with His eye. Jesus also says, "All things are present before mine eyes;" and this he gives as a reason why he knows all things. It is very evident, therefore, that all these Beings discern things through the same medium; that is by the Spirit; and though the works of God are infinite, yet there are none beyond the reach of His all-powerful vision. And because they all behold and discern by the Spirit without any opposing obstacles, they all have an opportunity of seeing alike, and understanding alike, and knowing the same things; they are made perfect in one, and enjoy the same glory.

Oh, ye Saints of the Latter Days, do not forget the high destiny that awaits you. An eternity is before you, which has no end: a boundless space surrounds you, filled with an infinitude of worlds. The kingdoms, principalities, and heavenly powers that fill all the vast expanse are yours: the heights and depths, the lengths and breadths, the riches and honors, the wisdom and excellency, the knowledge and power, the glory of all things, and the fulness of all things, are yours for ever and ever. Blessed is he that overcometh, for he shall inherit all things.

A PROPHECY AND ITS FULFILMENT.

In February, 1831, the Lord spake, concerning His servants, by the mouth of Joseph the Seer, saying:—

"And it shall come to pass that they

shall go forth into the regions round about, and preach repentance unto the people; and many shall be converted, inasmuch that ye shall obtain power to or-

ganize yourselves, according to the laws of man; that your enemies may not have power over you, that you may be preserved in all things; that you may be enabled to keep my laws, that every band may be broken wherewith the enemy seeketh to destroy my people." (Doc. & Cov. lxii. 2.)

It is now upwards of twenty-three years since this prophecy was delivered. Contrast the condition of the Saints at that time, with their present condition, and it will at once be apparent to all, that there has been a most perfect fulfilment of the prediction. At that time the Church was less than a year old: only a very few had then received the divine message; and they were hated and despised by the people, and considered as poor weak-minded individuals; unlearned in the wisdom and education of the world; destitute of this world's riches; persecuted by every religious denomination; denounced in the pulpit as deceivers, religious impostors, and fanatics: lied about and slandered by their enemies and the press. On every hand, it was supposed and predicted by thousands, that the Church would be broken up and cease to exist in six months, or at the longest, in a year. But mark the prophetic word of God! "And it shall come to pass that they" (the servants of God) "shall go forth into the region round about, and preach repentance unto the people." Did they go? Did they preach repentance? Yes: they went forth, though ignorant and unlearned, not trusting to their own strength, but in the name of the Lord who sent them. Their speech and their preaching were in meekness and lowliness of heart: they went as lambs among wolves, without salaries, without purse or scrip, without having where to lay their heads, being cast out, scorned, and derided; suffering hunger, cold, and fatigue; they stemmed the mighty torrent of public opinion; they encountered the venerated systems of popular priestcraft, made sacred by their antiquity and the traditions of the fathers: they testified boldly against the sins and abominations of the people: they bore their humble testimony that God had once more spoken; that angels had once more visited man; that the kingdom of God was at hand, having been set up in fulfilment of the words of the prophets, preparatory to the second advent of the Lord from heaven: they exhorted and persuaded the people to repent, and to come forth, humble and childlike, and be

immersed for the remission of their sins: testifying that as many as would do this with all sincerity of heart, should be filled with the Holy Ghost by the laying on of hands, as in ancient times.

And what was the result? Let the word of prophecy answer this question. "*And many shall be converted.*" How literal has this prediction been fulfilled! The hearts of thousands were softened; they believed the message; for what honest soul could refrain from believing? they repented; they called upon the Lord in humble prayer; they sought earnestly for further evidence—evidence that comes from God—evidence upon which their souls could rest as a sure foundation; and the Lord was merciful, bearing witness unto them by many infallible testimonies, that this was his work, sent forth in fulfilment of the prophets: and having received a measure of the Spirit of the Lord to convince, enlighten, and soften their hearts, they sought baptism at the hands of those whom God had called and authorized to minister this sacred ordinance. Branches of the Church began to multiply. Thousands were converted; and thus the word of the Lord was fulfilled, in opposition to the expectations and predictions of all their enemies.

Perhaps some may say, that the prediction that "*many shall be converted*" is indefinite; and if only a few scores, or a few hundreds were converted, it might be claimed as a fulfilment of the prophecy. In reply, we refer again to the quotation, in which it will be seen that the prediction is not ambiguous, but contains sufficient explanation within itself. "*And many shall be converted, insomuch that ye shall obtain power to organize yourselves according to the laws of man.*" This began to be fulfilled, in some small degree, about twelve or thirteen years ago, while several thousands of our people were dwelling in Nauvoo. The Legislature of Illinois granted a charter, conferring upon that city the same privileges as upon many other cities, wherein we had the right of enacting our own laws, and regulating our own internal affairs within the limits assigned by the charter. This shielded us, in some measure, and for a short time, from the fury of our persecutors. But the charter being repealed, our enemies were let loose upon us; the Prophet and many of the Saints were murdered, and the balance, driven by mob violence, were obliged to seek refuge in the far distant and lonely vales of the

rocky mountains, where, by the kind providence of God, they have again been organized, "*according to the laws of man*," and upon a far more extensive scale.

In our former organization we were limited to a few miles of ground, included in our city plot; now we occupy a territory, embracing several hundred thousand square miles: then, our legislative Council enacted laws for only one city; now our legislature make laws for the government of a whole territory, including many cities, towns, and counties. In spite of the devil and our enemies, we have, in the strength of the Lord our God, triumphed; and the whole world can now see the fulfilment of the saying: "And many shall be converted, inasmuch that ye shall obtain power to organize yourselves according to the laws of man." How little did natural appearances, twenty-three years ago, indicate the fulfilment of this prophecy! What tremendous efforts our enemies have put forth to overthrow and destroy the Saints, and prevent the word of the Lord from being fulfilled; but contrary to their numerous predictions, contrary to their every expectation and calculation concerning us, and contrary to all their mighty exertions against us, the Saints stand forth this day as an organized people; not only organized according to the laws of God, but also according to the laws of man. They are lifted up and exalted by the hand of God upon the mountains, as a great people, as an ensign to the nations, as a sign and infallible evidence to all nations, that God has, indeed, again spoken and fulfilled that which He declared should come to pass. How vain are the efforts of man, when he undertakes to thwart the purposes of Jehovah! The very thing which man vainly supposes will destroy the work of God and His people, is frequently made to contribute largely to the prosperity of the same. Little did the enemies of the Saints suppose, when they were cannonading them out of the States, and forcing them to flee for their lives to the mountains, that they were thus placing the Saints in a position for the word of the Lord to be more speedily fulfilled! Little did the Legislature of Illinois think that by unjustly repealing the charter of Nauvoo, they were laying the foundation for our persecuted people to obtain a more extensive territory and charter! No thanks to them for these privileges: they meant it for evil, but the Lord permitted it for the

good of his people; they thought to drive us out to perish, but the Lord has turned it for our salvation, and for the salvation of many people among the nations, who will come by thousands to our great and extended territory, to partake of the sweets of religious liberty which are denied them in their own country.

But what object had the Lord in view in prophesying that we should convert many, and have power to organize them "*according to the laws of man*?" The object is particularly specified in the very next words of the revelation. "That your enemies may not have power over you; that you may be preserved in all things; that you may be enabled to keep my laws; that every band may be broken wherewith the enemy seeketh to destroy my people."

When this prophecy was given, it should be borne in mind that our enemies had not as yet come out with sword and bayonet, cannon and fire-arms, to unlawfully dispossess us of our peaceable homes; yet the Lord knew that they would do so, and as a comfort, promised that we should have power to organize ourselves according to the laws of man, which should have a tendency to destroy the power of our enemies over us. Has not this also come to pass? Do our enemies now have power over us to persecute and destroy our lives, and take our houses and lands from us, as they have done in times past? Not only then has the organization predicted taken place, but it accomplishes the very object for which the Lord predicted it should be established: it has effectually destroyed the power of our enemies over us. Let an enemy now undertake to burn our stacks of hay or grain—to shoot down our flocks and herds—to burn or otherwise destroy our dwellings—to steal, plunder, or rob any of the citizens—to ravish women—or to murder the Saints, and they will find that there is justice in the courts of Utah—that there are laws for the protection of Saints as well as Gentiles. Murderers are not permitted there to roam at large, boasting of their bloody deeds, as was the case in Missouri and Illinois. There all religious societies can have the most unbounded privileges of worshipping as they please, or who, or what they please, and there is no one that will be permitted to infringe upon their rights, or persecute them. But if they trespass upon the rights of others, and break the laws of the land, by those laws they will be condemned or acquitted. A

perfect equality of rights is extended to Jew or Gentile, Christian or Mahomedan, Saints or Sinners, Americans or Asiatics, white or black; all are protected by the laws—all have liberty to serve one God, or many, or none at all, and be accountable for their own belief to God and not to man. This is the spirit and letter of the great constitution of the American Republic; this is the spirit and letter of the laws of Utah; and this is the spirit and law printed in the hearts and thoughts of the whole people. Liberty is their motto—unbounded liberty of conscience to the whole human race.

The object of this organization was not only to break every band "wherewith the enemy seeketh to destroy," but as the revelation further states, "*that you may be enabled to keep my laws.*" There are some of the laws of God which conflict with the State laws; and which the Saints in those States could not keep without subjecting themselves to the penalties of their unjust laws. But these State laws are local in their nature; they are not the laws of the land. For instance, these local law-making departments have become so bigoted, that they have actually made it a crime for a man to follow the example of the holy prophets and Patriarchs of old in his domestic relations: not permitting a man to have but one wife living at the same time. Now a man wishing to enlarge his family and follow the examples of ancient men of God in his family relations, is actually forbidden by these local State laws so to do. Now inasmuch as the Abrahamic and Israelitish custom is no where condemned by the word of God as a crime, and can in no possible way be injurious to society, where it is voluntarily practised, and regulated by wise and judicious laws, the same as the one wife system, liberty should, therefore, be granted for man to marry one wife, or many, or none at all; and no law should be enacted to take this liberty from him.

The Saints, having been favored with revelation from heaven, have had laws given to them from God, regulating, as in ancient times, their domestic institutions. Inasmuch as these laws, like those of old, appropriate the marriage of one wife or many, it is evident that the Saints could not keep them under the local governments of the States. Therefore, it was in reference to these conflicting laws which the Lord intended to reveal, that He predicted that the Saints should have

power to organize themselves according to the laws of man; that is, they should have power to organize themselves according to laws which their own legislature should enact, not repugnant to the Constitution and laws of the United States. Now there is nothing in the Constitution and laws of the general government that prohibits this Bible institution, consequently the Territories have a right to embrace this divine institution without the fear of infringing upon any law of man. The Saints in Utah, then, are effectually delivered from the bondage of these unjust local laws, and placed in a condition where, as the revelation predicted, they are enabled to keep the laws of God, and still, at the same time, not break the laws of man.

The Lord says, "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land." This saying, no doubt, has reference to the laws of the United States, and to all State laws that are in conformity with them. Had the Saints embraced the Abrahamic domestic institution, while residing in any of the States of the Union, they would not have violated any of the laws of the land; that is, any of the United States' laws, but only the local laws of the State where they resided. And that they might not violate the latter, they are separated from them, and organized in a Territorial capacity, no more subject to State laws or their penalties. In all these respects, how speedily, and how literally has the word of the Lord been fulfilled!

When the Saints reflect upon this, let them take courage, and have the most unbounded confidence in every word which God has spoken by the mouth of Joseph the Prophet: for as surely as the Lord lives, every prophecy in the Book of Mormon, and in the Book of Doctrine and Covenants, and in the other revelations which God has given through that great and holy prophet, which has not already come to pass, will, every jot and tittle, be fulfilled in its time and season. And there is no power on earth or in hell that can prevent it. God hath in these last days spoken, and He is almighty to fulfil. All the glory, and power, and dominion, and greatness, promised to the Saints of the latter times, will most assuredly come to pass. And all the nations that will not yield themselves to the law of the Lord will certainly perish and be utterly wasted; and

the kingdom and the greatness of the dominion under the whole heaven will be given into the hands of the Saints of the Most High. Remember that this is our destiny.

As sure as ever Zion was to be called to "*get up into the high mountain*," according to the words of Isaiah, (chap. xl.) so she will eventually roll from that mountain as the stone of Daniel, to smite the great image, representing the corrupt powers of the earth, and break them to pieces; and they will become like the chaff of the summer thrashing floor and be blown away, and no place be found for them; and that same stone will increase, and grow, and become a great mountain, and fill the whole earth. This is the decree of the Almighty; and no power can prevent its coming to pass.

Whether Utah will eventually be organized as a State government, we do not know; neither does it matter to us, whether this shall be the case or not; if we are faithful, we shall enjoy all the power that is necessary for our good. And if we are never organized in the capacity of a State, still there has already been a fulfilment of the word of the Lord in our behalf, and we now enjoy peace and rest from our enemies, as it was foretold; and these blessings are the results of the predicted organization. When the population of Utah becomes sufficiently numerous, the probability is, that Congress will grant us a State government, and admit us into the Union, with all the powers and privileges belonging to the other States. This would still more effectually break every band by which our enemies seek to bind us. We are anxious to enjoy all the liberties guaranteed in the glorious constitution of our country. And as the time is not far distant when mobocracy will gain the ascendancy over the other States of the Union, we wish to be so effectually organized as to maintain inviolate the great principles of liberty so dearly

purchased by our fathers, and to effectually resist every attempt to trample upon the rights of man.

It is our desire to see Utah organized as a State, in order that all religions may be equally protected by good and wholesome laws; that the Mahommedan and heathen may enjoy equal privileges with the Christian in their domestic institutions, which, at present, are denied them in all the State governments, and which are great barriers to emigration from many nations. These anti-Bible and anti-liberal laws should be done away. It is to be hoped that Utah, if she becomes a State, will never disgrace herself with such illiberality; but that she will unfurl the banner of liberty to the Hindoo, the Chinese, the Mahommedan, and all other nations without compelling them to break up their families, and to divorce all their wives but one, and to succumb to the bigoted institutions of apostate Christendom.

This Republic can never become an asylum to all nations, until her domestic institutions are founded upon liberal laws; until she will protect polygamy as equally sacred with monogamy, as a Bible institution, as a right that should be sacredly guaranteed not only to the polygamic emigrant who may land upon our shores, but to all the inhabitants of our country who may desire to embrace this Bible institution. If Utah be admitted as a State, she will, most undoubtedly, see that the rights of the domestic institution are not trampled upon by religious bigotry; that no illiberal laws are enacted to prevent emigration from polygamic nations. She will protect her citizens in the enjoyment of every right embraced in the beloved constitution of our country. She will be strict to punish crime, but zealous for the rights of man, whether Pagan or Jew, Christian or Mahommedan. May the time speedily roll on, when Utah shall become a State.—EDITOR.

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THE



SEER.

ALL YE INHABITANTS OF THE WORLD, AND DWELLERS ON THE EARTH, SEE YE, WHEN HE
LIFTETH UP AN ENSIGN ON THE MOUNTAINS.—*Isaiah* lviii, 3.

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PREPARATIONS FOR THE SECOND ADVENT.

THE SETTING UP OF THE LATTER-DAY KINGDOM—ITS LOCATION IN THE MOUNTAINS—
RESTORATION OF THE GOSPEL BY AN ANGEL—ITS UNIVERSAL PROCLAMATION—THE
GATHERING OF THE CHILDREN OF THE KINGDOM—DOWNFALL OF THE APOSTATE
NATIONS OF CHRISTENDOM, UNDER THE NAME OF GREAT BABYLON.

BY THE EDITOR.

There is no event that ever transpired in our world, of such magnitude and importance as the coming of Christ to reign on earth. And as such, it has commanded the attention of the Saints of all ages. All have looked forward to that day as a full consummation of all their hopes. It is the happy period when the righteous shall receive their full reward; it is the time of the resurrection of the righteous dead; it is the day when sin and sorrow shall cease; it is the day of rest—the Millennium of peace: the opening of an entirely new era upon our fallen world.

Many events have happened since the creation, of great magnitude, wonderful in their nature, and of overwhelming interest to mortals; among which may be mentioned, the overthrow of the antediluvian world in the mighty flood; the confusion of tongues; the destruction by fire from heaven of Sodom, Gomorrah, and other cities of the plain; the miraculous delivery of Israel from Egypt; the descending of the Lord upon Sinai; the grand display of miracles from generation to generation among the Israelites; the first advent of the Messiah, and the preaching of the Gospel among all nations, attended with miraculous signs following the believers. But all these grand

events, though accompanied with such great power, dwindle, comparatively speaking, into nothing, when contemplated in connexion with the august, majestic, glorious, and most powerful sceneries of the second advent of the Messiah in the clouds of heaven, accompanied by all the hosts of Saints and angels, before whose presence the sun shall hide his face in shame, the elements melt with fervent heat, the hills and mountains be cast down, the valleys be raised up, the earth reel to and fro, the heavens shake, and the wicked be consumed as stubble before the devouring flame.

As revelation informs us that such a day is surely coming, it is of the utmost importance that we prepare ourselves for it; for whether we are dead or alive at that day, we shall be equally concerned in it, and equally affected by it. It was just as important for the people of the antediluvian world to be prepared for the second coming of Christ, as for those who shall live immediately preceding that event. People of all nations, generations, and ages should be equally concerned in preparing for it. Those who have died in past ages without such preparation will fail of receiving the reward of the righteous, the same as if they lived

now ; for in that day both the quick and the dead will be judged, whether in the flesh or out of it ; whether their bodies sleep in the grave till the last resurrection, or rise with the just — all must receive their judgment and their sentence to darkness, misery, and death, or to light, happiness, and eternal life. Consequently, the people of all ages are alike concerned in the great events of that day.

Let us now most earnestly inquire, What preparations are necessary for man in order to meet the Lord in peace ?

In answer to this inquiry, we say, that it has been necessary for each individual and generation, from the days of the creation until now, to strictly obey the words of the living prophets and inspired men among them : this, in connection with the teachings of the Holy Ghost, would have given them every necessary preparation for that great day. Without this, they have died unprepared. Perhaps some may ask, if the words of prophets and inspired men that are dead, are not sufficient to make known the whole duty of man, without having living ones ? We boldly answer, no. God never intended that man should learn his whole duty from written laws and commandments without a living inspired authority through whom He could communicate His will from time to time. Written laws, statutes, and ordinances are good and of great benefit to man, in making known to him much of the will of God ; but God never revealed in any written book His whole will to the world, or to his people of succeeding generations. He has, from time to time, revealed some of the leading outlines of His will which have been applicable to all generations alike, and which all generations who have had knowledge of them, have been required to obey. But in order that each individual might learn his whole duty from a written law or book, it would be necessary that a very large volume should be written, especially adapted to the circumstances of each individual, from which he could learn each succeeding day, during his whole life, that which God required at his hands.

If all the duties of one man had been written before hand by the spirit of prophecy, it would have required a volume much larger than the Old and New Testaments. All the multiplied and varied duties of one year might possibly be printed on one hundred octavo pages : and sixty years' duties might be printed on six thousand

such pages. But as the circumstances of individuals differ widely from each other, there would be millions of duties required of one, not required of another ; therefore, each individual would require a separate volume in which the particular duties required of him should be prophetically and clearly revealed for each successive day during his whole life. A thousand million of such books would be required for each generation, all of them differing in a vast number of duties, according to the circumstances and callings of mankind. If a million of prophets had been diligently engaged in writing from the creation till now, they could not have written one half of the duties of one generation, to say nothing of succeeding ones. Therefore, God never intended that the whole duty of man should be contained in inspired books : but a living inspired Priesthood, and the teachings of the Holy Ghost, are intended to acquaint man with the whole will of God, excepting that small portion contained in his written word which is applicable to all persons. It should be constantly borne in mind, that the Bible does not contain the one thousand millionth part of the will of God, in relation to the successive generations of man.

Each generation, in order to be prepared for the coming of the Lord, and to enter into His glory, should make themselves acquainted with His whole will, and perform the same. This would require constant revelation in every age and generation.

We can safely affirm, that all individuals, nations, and generations, who have not had prophets and new revelations among them, have died without the necessary preparations to enter into the millennial glory in all its fulness : for no one can abide the fulness of the glory of the Son of God without doing his will ; and no one can learn his will in all things without new revelation.

Since inspired men ceased, the Church of God has not existed on the earth ; consequently mankind have gone down to their graves in darkness, unprepared for the glorious appearing of the great Judge of quick and dead. So long as mankind remain without prophets, inspired men, and new revelations, they will be unprepared for the day of Christ. And should Christ be revealed in flaming fire in a day when there were no prophets and revelators among men, there would not be one

solitary soul among mortals that could abide that day; no, not one. But the whole earth would be smitten with a curse, and all souls would perish from off its face.

But according to the Scriptures there will be a few prepared for the coming of the Bridegroom—a few, as in the days of Noah, who will escape the dreadful destruction—a few who will be caught up with the righteous dead to meet the Lord in the air. Now these few will be the children of the kingdom, or the faithful members of his Church. Therefore, it is certain, that the kingdom of God, or His Church, must be set up or restored to the earth before His coming or there will be no flesh who can abide the day.

Is it reasonable to suppose that Christ would return to the earth to reign upon it for a thousand years without preparing the way before-hand, for this most wonderful of all eras? What would be the nature of this preparation? Could there be any preparation whatsoever, short of restoring to the earth a Gospel Church? As there has been no true church on the earth for some twelve or fifteen centuries, one of the first steps towards preparing for the second advent would be to restore to the earth His Church. Now a work of this kind, and of so great importance, would most likely be the subject of prophecy among ancient prophets, which we find to be the case. Daniel, in his second chapter has spoken expressly of the setting up of this latter-day Church, or as he very appropriately calls it, the kingdom of God, represented by a stone.

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. (Daniel ii. 44, 45.)

This same great event is also mentioned in the 34th and 35th verses of the same chapter as follows:—

“Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the

iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.”

The kingdom which the God of heaven was to set up, has been by many supposed to refer to the Church or kingdom which was established on the earth at the first advent of the Messiah, but this idea is altogether erroneous, as we shall now proceed to show.

The time of the organization of the ancient Church does not agree with the period announced in the prophecy. “In the days of these kings shall the God of heaven set up a kingdom.” In the days of what kings? We reply, in the days of the kings or kingdoms, represented by the feet and toes of the great image, shown in dream to Nebuchadnezzar. This is evident from the 34th verse, “Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and break them to pieces.” Nebuchadnezzar saw a succession of kingdoms, each represented by different parts of the image. His own kingdom was represented by the head of gold. Next in succession was that of the Medes and Persians: the third was the Macedonian under Alexander: the fourth was the Romans. These four kingdoms were represented by the head of gold, the breast and arms of silver, the belly and thighs of brass, and the legs of iron: and in order that the image might be complete, the feet and toes had to be formed: these were constructed from the divided state of the Roman empire, the ten toes, representing the ten kingdoms, growing out of the iron legs, or the eastern and western empire of the Romans: or, in other words, the feet and toes of the image represent all the broken fragments of the once powerful empire of Rome, which have been or shall be, down until the whole image is entirely destroyed. All the European kingdoms, together with the nations now inhabiting America who are of European extraction, are the feet and toes of the great image shown to the king of Babylon.

The Roman monarchy was the last which ruled over the eastern continent with almost universal dominion: all other kingdoms and governments, growing out of

it since that day, have been comparatively feeble, which is literally foretold in the prophecy.

"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." (Verses 41, 42, 43.)

All who are acquainted with the history of the European kingdoms will perceive how the kings and rulers have mingled themselves with the seed of men by marriages; those of one nation forming matrimonial alliances with those of another; but notwithstanding all this, they do "not cleave one to another, even as iron is not mixed with clay." Hence there have been many wars among these nations from time to time, and there will still continue to be. And their marriage relations will not prevent them from fighting and seeking each other's overthrow. Some of these nations have, in some small degree, the strength of the iron in them, but it is so mixed with the miry clay, that there is no stability or security for them, as was the case in relation to the four great monarchies who preceded them.

The cause of their weakness and instability is owing to the great diversity of religious and political views entertained by the people; and the oppression of the poor, and the great inequality of classes, and the awful corruption, wickedness, and abominations existing in every grade of society. With all these elements at work, the whole heterogeneous mass of iron and clay is kept in constant agitation, fomenting and heaving to and fro, like the troubled ocean, tossed in wild commotion, and whose billows find no rest. In this restless, fearful state, they have continued from generation to generation, as the old muddy, miry, clayey feet and toes, plastered on to the old rusty iron legs of the ancient empire of Rome. The old iron bands, by which the muddy, clayey feet have been kept from crumbling to pieces, are nearly rusted asunder, and the whole image is waxed old, and full of wrinkles and bruises, and putrifying sores, and

trembles under its own weight, as if conscious of a sudden downfall and speedy dissolution. If a small stone were to roll from the mountains and smite the old gentleman's feet, they would crumble to pieces; and before he had time to procure crutches, his whole body, clay, iron, brass, silver, and gold, would fall with a tremendous crash, breaking the whole as fine as the chaff of the summer threshing floors, which would be blown away by the winds of heaven, and no more place on the earth be found for them.

Many long centuries before these feet and toes were formed, the Saviour established His Church on the earth by His first advent. This occurred in the days of the iron legs: and so strong and powerful was the iron kingdom that in time it "made war with the Saints, and prevailed against them." "And it waxed great, even to the host of heaven: and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered." (Daniel vi. 21, and viii. 10, 11, 12.)

"And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people." (Verse 24.)

"Therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them

white, even to the time of the end: because it is yet for a time appointed. And the king shall do according to his will; and he shall exalt himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done." (Daniel xi. 30—36.)

This same wicked power is described by John the Revelator under the name of the beast with seven heads and ten horns: he says—

"And all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the Saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." (Revelations xiii. 3—7.)

In these quotations it is clearly predicted that the Saints, composing the Church and kingdom of Christ, were to have war made against them; and that the beast, assisted by the dragon or devil, would prevail against, overcome, and destroy them; and that they were to fall by the sword, by flame, and by captivity; and that many should forsake the holy covenant, and many should cleave to them by flatteries; and so complete was to be the triumph of the beast, that all the world should wonder after him, and worship the dragon that gave him power: "and power was given him over all kindreds, and tongues, and nations."

What then became of the kingdom of Christ, established at his first advent? it was caught up unto God and to His throne, having passed through great tribulation, while it tarried on the earth: but the world being unworthy of so glorious a kingdom, it fled from earth to heaven; and all kindreds, and tongues, and nations were left without the least vestige of the kingdom among them, except its ancient history, called the New Testament.

The kingdom of Christ having been entirely rooted out of the earth, the dragon, in order to hush the consciences of men,

invented a spurious religion, and gave it the sacred name of Christian, and palmed it off upon all kindreds, tongues, and nations; from this apostate religion, formed by the dragon, sprang all the Catholic, Greek, and Protestant religions which have so extensively prevailed among all the generations and nations who have formed the feet and toes of the great image which is destined to be broken in pieces and utterly destroyed.

As the powers of the earth have driven the kingdom of Christ from among men, and entirely banished it from the earth, it is evident that it was not the kingdom of God which Daniel predicted should totally destroy the image. The first advent, therefore, was not the time for the stone to be cut from the mountain without hands. The great image made war upon the former-day kingdom and overcame it, while the latter-day kingdom will smite the feet and toes of the image, and the whole mixed and corrupt mass will be dashed to pieces together. The former-day kingdom of Christ was set up in the days of the iron legs of the image; the latter-day kingdom of God is set up after the feet and toes have been attached. The former-day kingdom was itself to be destroyed from the earth; the latter-day kingdom should never be destroyed, but should stand for ever, and should become a great mountain and fill the whole earth.

It should be borne in mind that Nebuchadnezzar saw successive portions of the image formed, until it was completed in all its parts, from the head of gold to the feet and toes of iron and clay; and it was not till after the image stood complete in all its parts before him, in a form majestic and terrible, that he saw the stone rolling from the mountains. Hence Daniel, after having described to the king the vision of the whole image, even to the toes, says, "Thou sawest till that a stone was cut out without hands which smote the image upon his feet." This expression most clearly shows that the cutting of the stone from the mountain was a work of a later period than the formation of the feet and toes. The king of Babylon saw kingdom succeeding kingdom, and his vision extended down till he saw something entirely distinct from the image—a something that had no connexion whatever with the corrupt powers and kingdoms of man's formation—a something cut from a mountain without hands, that is, not founded by the hands of man—a some-

thing in a mountain or high place—a something that had no fellowship for the iron and clayey toes and feet, but immediately smote them, and they had no power to stand before it, but were broken to pieces, and all the powers included in the image were utterly destroyed, and no place was found for them; while that victorious stone increased till it filled the whole earth. This latter-day kingdom, then, was the last thing seen in the grand panorama of kingdoms that passed before him. And it was not to be set up at the first advent, but as Daniel said to the king, “There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar *what shall be in the latter days.*” It was a prophetic scenery, reaching to the latter times, showing him how man-made governments should be destroyed, and how the Divine government should succeed and triumph, and have universal and everlasting dominion on the earth.

It has been supposed by some that the kingdom, represented by the stone, was not to be set up by the God of heaven until the second advent, when Christ comes to reign on the earth. But this view of the prophecy is no less erroneous than the supposition of its being set up eighteen hundred years ago. If Christ should not set up his kingdom until he comes in his glory, there would be no Saints on the earth ready to be caught up to meet him; for we have already shown that the former day kingdom no where exists on the earth, but has been prevailed against and overcome, and nothing is left but man-made churches and governments among all kindreds, tongues, and nations. If this had not been the case—if the kingdom had continued on the earth during the last eighteen centuries, there would have been no necessity for its being set up. It would be folly to say that the kingdom of England should be set up, if it were already in existence; so likewise, it would be an absurdity to prophesy that the kingdom of God should be set up to destroy the powers represented by the great image, if such kingdom had already been on the earth for eighteen centuries. But from the fact that it was to be set up after the feet and toes of the image had been formed, it is demonstrated that the earth at the time had no such kingdom on it: and being destitute of such kingdom, the God of heaven was under the necessity of cutting it out of the mountain

without hands, and of setting it up by his own power.

That this kingdom is to be set up before the second advent, is still further evident from the prediction that “the stone that smote the image became a great mountain, and filled the whole earth.” At the time of its first origin it is “*cut out of the mountain;*” from which fact it must be much smaller than the mountain from which it is taken; and while of this diminutive size, it smites the image upon the feet and toes; but it rapidly increases in magnitude till it becomes a mountain, not a small one, but “*a great mountain, and filled the whole earth.*” In this prophecy, it is clearly expressed that in the first origin of this kingdom, it is very small, not a mighty rock or a mountain, but a stone cut from a mountain, and that it rapidly grows to an exceedingly great magnitude, till the whole earth is filled by it.

Now, if the kingdom were not to be set up till the second advent, it would at once appear in its full size and grandeur; for when Christ comes, he brings all his Saints and holy angels with him; and instead of a stone from the mountain, the kingdom would at once fill the whole heavens, and then the earth.

The cutting of the stone from the mountain shows also that the kingdom is not first seen in the clouds of heaven in all its glorious majesty, but that it is a kingdom set up on the earth in a high place or mountainous region. Its location must evidently be near the extremities of the feet and toes of the image.

The locality of the powers, forming the image, are known. The first two great monarchies, forming the head, breast, and arms, are found in the western parts of Asia: the third, in the eastern borders of Europe, extending into Asia; the fourth, including the feet and toes, are found in Europe, the United States, and other nations of America of European origin. Remnants of all the nations, forming the image, are still in existence, though not in their former grandeur and greatness. The head, breast, and arms, belly and thighs, and iron legs still exist, as well as the feet and toes, though in a weak and feeble condition; and they will all continue to exist until a kingdom of divine origin shall come down from the mountains upon the feet and toes; and then comes the mighty crash of republics, kingdoms, thrones, and empires, all desolated—all destroyed, no more to rise again; no more place on

earth can be found for them. In their place Saints will live and reign, governed, not by human, but by divine laws; and this universal kingdom will not, like the former ones, be taken from one people and transferred to another; but the people of the Saints of the most High will possess it for ever and ever, and God Himself will be their King and their Law Giver.

Having learned from Daniel's prophecy, that "in the latter days," God's kingdom is to be set up to abolish all other kingdoms, and that it will be located in a mountain, and that the subjects of this kingdom will be called the Saints of the Most High, let us next inquire into the manner of setting up this kingdom. It might be expected, that a work of such great magnitude, involving the interests of all the world, would be a subject frequently referred to by inspired writers. We find accordingly, that many have spoken of it, and predicted many events in relation to it.

To set up the kingdom of God on the earth would require a restoration of authority to minister the principles, ordinances, and laws of that kingdom, or, in other words, authority to preach the gospel of the kingdom and minister its ordinances. In what manner is it predicted that this authority is to be restored to the earth? It certainly has not existed among men for many generations: if so, the kingdom would have been among them, and there would have been no necessity to set it up. Therefore, as certain as the kingdom of God is to be set up, so were all mankind to be destitute of authority to minister its ordinances and laws. Can any one, for a moment, suppose that God has authorized ministers of the gospel on the earth, and yet there is no kingdom? The very idea is an absurdity too glaring to be harboured by the most ignorant. If He has no kingdom, he has no authorized ministry among men; and if this be the case, the Gospel can not be embraced, so far as its ordinances are concerned. Baptism, confirmation, and the Lord's supper, can not be legally ministered or received: no ordination or office can be legally conferred. Therefore the setting up of the kingdom, includes the restoration of the gospel, and a gospel ministry, with all the powers, gifts, and blessings of the same. These things could not be restored, short of something being revealed anew from heaven. The infinitely important question to be solved is, How have the scriptures predicted that the gospel should be restored?

The Revelator John, in his great vision on Patmos, was permitted to behold the restoration of the gospel to our fallen world. He says,

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Rev. xiv. 6.) This prophetic vision most clearly shows, that when the "everlasting gospel" is restored to our earth, an angel is to be the important personage who will fly from heaven to earth with the glad tidings. We furthermore learn that when the angel brings this gospel "every nation and kindred, and tongue, and people," are to have it preached to them. Will this angel himself, come down on the face of the earth, and travel about from place to place, from city to city, from nation to nation, preaching, baptizing, confirming, and ministering the Lord's supper? No: if one angel, alone, should undertake to attend to all these matters, it would take many thousand years for him to fulfil his mission. Will he merely fly over the various nations, proclaiming, as with a voice of thunder, the gospel in their ears, and command them to obey all the sacred ordinances of the same? No: for this would be of no benefit to the nations, unless they had an authorized ministry on the earth, who could baptize the penitent for the remission of sins, and confirm the Holy Ghost upon them by the laying on of hands. Therefore, we are compelled to believe, that when this angel comes from heaven to restore the gospel, he will restore the authority also to preach it; and that these chosen vessels, being ordained by an angel, will be commanded to preach the gospel, and baptize, and ordain others, and thus reorganize the kingdom of God on the earth, according to the prediction of Daniel. When the kingdom of Christ was organized on the earth, eighteen centuries ago, it was by calling apostles, prophets, and other officers, and inspiring them with the gifts of revelations, visions, and prophecy, and with all other supernatural gifts, requisite to preach the Gospel and build up the kingdom among men. And when the kingdom of God is restored to the earth in the latter days, it is to be expected that it will resemble the one of former days.

At the time the angel comes with the everlasting gospel, in order to set God's kingdom upon the earth, he finds the people

of the whole earth destitute of these glad tidings. Not even one, among all the unnumbered millions, who has received the Gospel. It is true they have the history of others receiving it in ancient times, recorded in the New Testament; but what benefit is the history of others' enjoyments, unless they themselves can be baptized and receive the same gifts, powers, and blessings? What benefit to a hungry man would it be to read the history of the people anciently feasting upon the loaves and fishes, unless he himself could partake and eat? Though the nations can read the history of the three thousand being baptized on the day of Pentecost for the remission of their sins, this will do them no good, as they have killed off the ancient Saints, and destroyed every vestige of divine authority from the earth, and there is no one left to baptize them for a remission of their sins. Though they can read of the history of Peter and John laying their hand upon baptized believers, and confirming upon them the gift of the Holy Ghost, yet they are left with the sad reflection, that there are no authorized apostles to confirm this great gift upon them; though they can read the history of the Saints partaking of bread and wine to commemorate the death and sufferings of Christ, yet there is no authorized minister to officiate in giving them these sacred emblems: and to receive any of these holy ordinances from unauthorized men would prove a curse to them instead of a blessing. In this sad, benighted, and forlorn condition, they can read what the Gospel is—what authority is necessary to minister its ordinances—and what its gifts, powers, and blessings are: but alas! there is no one to minister it to them.

The Lord, beholding the wretched condition of all nations, determined to send an angel from heaven to restore the everlasting gospel, and give all nations, kindreds, tongues, and people, one more opportunity to come into his kingdom, decreeing that if they would not obey it, the kingdom should roll upon them and break them to pieces, and blot out their very names from under heaven. Connected with the message of the Gospel was another proclamation of a most fearful nature. The same angel was to cry, "Saying with a loud voice, Fear God, and give glory to Him; for the hour of his judgment is come." (Verse 7.)

The period when the angels commits

this Gospel to man on earth, is peculiarly characterized as "*the hour of His judgment.*" In order to more clearly understand what is meant by "the hour of His judgment," we are told in the following verses, that,

"There followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

"And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Verses 8—11.)

To read those passages, and contemplate the fearful doom of all the apostate nations that live on the earth at the time the angel restores the message of the Gospel, is truly calculated to make one shudder at the awful and most terrible judgments denounced against them. From these passages, it is certain that the great mass of the apostate Christian nations, under the name of "*the beast and his image*" will reject the "*everlasting gospel*" that the angel brings, which ripens them for the sore judgments that are immediately to follow. They are the ones who are to "*be tormented with fire and brimstone*;" they are the ones who are to "*have no rest day nor night*," but "*The smoke of their torment ascendeth up for ever and ever*;" they are the ones who constitute the old worn-out corrupt image of Nebuchadnezzar; they are the ones whom the Lord designates great Babylon, of whom the angel is to proclaim the downfall; they are the ones who have corrupted all kindreds, tongues, and nations, with their false doctrines, their whoredoms, and with "*the wine of the wrath of their fornications*;" they are the ones who shall be made "*to drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.*" But first, in order that God may be just in inflicting these severe

judgments, He offers them His gospel which He has sent His angel to restore to the earth; but they will close their eyes, ears, and hearts against it: they will reject it, as Pharaoh and the Egyptians rejected the proclamation of Moses and Aaron; they will scorn it as the antediluvians scorned the message of Noah; they will treat it with the same contempt that the Sodomites did the message of the angels to Lot. And as the cities of the plain were punished with the vengeance of eternal fire, so shall these be punished with fire and brimstone, where their worm dieth not, neither is their fire quenched.

Having learned from the Scriptures the exact way in which the Gospel is to be restored, and God's kingdom to be set up; and having also learned that these marvellous events are immediately to precede the downfall of Babylon or the great image of Nebuchadnezzar; or, in other words, the utter destruction and abolishment of the apostate Christian nations inhabiting Europe, Western Asia, and America, let us next enquire if there are any indications of the angel's having come with the gospel.

First, we have no reasons why he may not come in our day. There are no prophecies, that we are aware of, that need fulfilling, before the angel comes. The whole political organization of the nations corresponds, in every particular, with the predicted state of society, as it should exist at the time of this memorable event. The feet and toes of the image have been long in existence; Babylon, the mother of harlots and abominations of the earth, has been indefatigable in spreading her corrupt principles among all the nations and kindreds of the earth; the nations have greedily swallowed the filthiness and abomination of her golden cup, by which they have been made drunken with the wine of her fornications. All things, according to the prophecies, seem to be in the most perfect readiness for the angel to descend from heaven with the message of the Gospel, connected with a message of judgment.

But has the angel yet come? Go to the Roman Catholics and ask them. They will tell you that they are the Church and kingdom of God—that their authority has been transferred direct from the apostles—and that there is no need of an angel's coming with the everlasting Gospel; for they have it already; and it would be superfluous for an angel to bring some-

thing that they have had long before John saw his vision on Patmos. Next go to the Greek Church, among the Russians and other nations, and ask them if an angel has lately come from heaven with a message of the everlasting Gospel, intended for all nations, kindreds, tongues, and people, and they will be ready to put you in prison for daring to ask such a question. They will consider it the highest blasphemy, for you to dare to call in question their ancient and venerated religion: they will inform you that their Church has had the everlasting Gospel among them ever since the first advent of the Messiah. Last of all, go to the Protestants—to every name, and sect, and denomination, from those established by law to the dissenter of yesterday; ask them all, if an angel has made his appearance from heaven to any of them, having the everlasting Gospel to preach to all people upon the face of the whole earth; and you will hear a united voice, ascending from all their ranks and grades, saying, "We have the everlasting Gospel in the New Testament—we have the kingdom of God among us and in our hearts; and this everlasting Gospel and kingdom have been on the earth ever since the first advent; and we have authorized ministers to administer all the ordinances of the Gospel; and there is no need of an angel's coming from heaven with the Gospel, when we already have it; there is no need of God's setting up His kingdom on the earth, when it is already on the earth, and has been for more than eighteen centuries."

Thus, after you have inquired of the Catholics, Greeks, and Protestants in vain; and can get no information of the appearance of the angel; but learn from all of them, that such an event is wholly unnecessary, you will, perhaps, conclude that Daniel and John were mistaken; or, if not mistaken, that they had reference to some mystery, not for man to know, or to be understood in some mysterious sense: thus you may endeavour to hush your fears, and to quiet your minds, and to think that all is well, and that the true Church is indeed on the earth, and is greatly flourishing, according to the united testimony of the whole of Christendom.

But stop! Do not be too hasty in your conclusions. This is a subject of too great importance to pass over with some few slight inquiries. Remember that your

inquiries have been limited to those very powers who are to be destroyed, because they reject the Gospel message of the angel—to the very powers, called Babylon—the most corrupt and soul-destroying of all other powers: it is not, therefore, to be expected, that you will find them rejoicing in anticipation of the angel; it is not to be supposed, that an event so opposed to their views, would find any favour among them. Go, now, to some people entirely disconnected with them; make your inquiries of them. If you go to the heathen nations of Asia, Africa, or the Islands of the sea, they will tell you that they know nothing about Christ, angels, or the Gospel: therefore, you can obtain no information from them upon this subject.

There remains one more people, gathered out of the nations, isolated by themselves, dwelling far up in the sequestered vales of the Rocky mountains; go and inquire of them if an angel has come with the everlasting Gospel to preach to all people, tongues, and nations: they will with one united voice answer, yes: they will tell you that in the year 1827, God sent an holy angel from heaven, and committed into the hands of Joseph Smith, the sacred records of ancient America, containing the fulness of the everlasting Gospel: they will tell you that after the Prophet Joseph translated these records by the aid of the Urim and Thummim, the angel appeared unto three others, and showed them the plates of gold, containing this everlasting Gospel, at the same time, commanding them to bear their testimony to all nations, kindreds, tongues, and people to whom the record should be sent: they will tell you that on the sixth day of April, in the year 1830, God set up His kingdom by giving written commandments and revelations: they will tell you, that chosen men were ordained under the hand of angels to preach this Gospel, and ordain others, through the gift of prophecy and revelation: they will tell you that God commanded His servants by His own voice and by the voice of angels to preach this Gospel to every nation, kindred, and tongue: they will tell you, that through the preaching of this Gospel, and by the commandment of the Most High, the children of the kingdom are being gathered from the nations unto the peaceful vales of the great Rocky mountains, forming the divided ridge between the great Atlantic and Pacific oceans: they will tell

you that God has, indeed, set up His kingdom as a stone upon the mountains: they will tell you that it will roll forth from the mountain tops, increasing in greatness, in power, in majesty, and in dominion: they will tell you that it is destined to fill the whole earth, and to continue forever and ever.

Here then, dear reader, you find a people that answers every description, pointed out by the prophets; not one feature is lacking. Did John testify that an angel should fly, having the everlasting Gospel? this people testify of its fulfilment, and present you with the Book of Mormon, containing it, already translated into many foreign languages. Did Daniel testify that God should set up His kingdom in the latter-days? This people testify that they were set up by special commandments and revelations, and present you with the books containing them. Did Daniel prophesy that the latter-day kingdom should be “cut from the mountain without hands?” this people are being gathered to the mountains, as the appropriate position of the stone. Did the former-day kingdom have inspired apostles and prophets? the latter-day one has the same. Did signs follow the believers in the former-day kingdom? the same is true of this people. Did the former-day kingdom receive their laws and commandments by revelation from the great king? the latter-day kingdom are governed by new revelation in the same manner. Not one ordinance, commandment, law, gift, or blessing, pertaining to the kingdom of God, is lacking: not one item of prophecy, pertaining to the setting up of this kingdom, has failed. Yet, with all this overwhelming testimony, apostate Christendom will reject it, and perish; and their nations and kingdoms be blotted out of existence; for the kingdom of God shall smite them, and they shall crumble to pieces and be known no more. This is the decree of heaven from ancient times, and no nation can thwart the purposes of Jehovah.

If any should feel disposed to admit the truth of Daniel's and John's prophecies, but yet be unwilling to believe that the Church of the Latter-day Saints is the kingdom predicted: we would ask such the following questions—

Where else will you go to find a people that fulfil the terms of the prophecy? Where else will you go to find a people that even believe that an angel must come

with the Gospel? Where else can you find a people that even profess that they have been set up, by express revelation, as a kingdom, representing the stone of the mountains? Where else do you find a people, claiming that God has by an angel restored the authority and ordained Apostles? As you can find no other people, professing to have all these characteristics, are you not compelled to admit that these prophecies have not been fulfilled, unless in the setting up of the Church of the Latter-day Saints? If you reject them, as being the kingdom predicted, on what grounds do you reject them? Is there any discrepancy or imperfection in their doctrines? Is there anything which you can prove false or contrary to the Gospel taught by our Saviour and his Apostles? Is there any office lacking, which was in the ancient church? Is there anything in the Book of Mormon, or in any of their books of revelation, that is contrary to sound doctrine? If, then, you cannot reject them upon any of these grounds, do you not run a fearful hazard by rejecting them as not being the kingdom predicted? Do you say, that though you can find no other people that answer the terms of the prophecy, yet you look for such a people hereafter to arise? What assurances have you that you would believe in their testimony, any more than you do in the Latter-day Saints? In what respects would they differ from this church? Would they have any doctrine, or ordinance, or principle, or office, or power, or gift that this Church have not got? Would there be any mark or sign by which you could distinguish a people whom you expect to arise, from this people? If you believe this is not the predicted kingdom, must you not look for another precisely like it? Must you not look for one which will testify that an angel is come with a message of the Gospel, connected with a proclamation of judgment? If it did not testify of this, would you believe it to be the Latter-day kingdom predicted? Oh, then, when you see all these predicted characteristics connected with this people, why will you doubt? Why will you join with apostate Christendom in condemning them? Why follow popular opinion and pursue the broad road, thronged by the multitudes? Why not realize and lay it to heart that the gate is strait and the way narrow that leads to truth, happiness, and eternal life?

We commenced this article with the

intention of pointing out some of the great leading events that are to take place, prior to the second advent. We have already pointed out several, namely, the coming of the angel—the restoration of the Gospel—the preaching of the same to all nations—the setting up of the kingdom of God—and the breaking to pieces of the great image, or in other words, the downfall of Babylon. To show still more clearly, that these are events immediately preceeding the glorious appearing of our Lord, the revelator John, after seeing the angel with the Gospel fly, says—

“And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

“And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

“And another angel came out of the temple which is in heaven, he also having a sharp sickle.

“And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs.” (Rev. xiv. 14—20.)

Thus it can be perceived that shortly after the angelic message of the Gospel is revealed, the Son of man is beheld sitting upon a white cloud, with a sharp sickle; and the harvest of the earth is reaped: that is, the wheat is cut and lifted up into the cloud, and the vine of the earth is gathered into the great wine-press of the wrath of God, and trodden without the city. The Gospel message, then, brought by the angel, is the great preparatory message for the second advent of the Son of man in a cloud.

This kingdom which the God of heaven was to set up, is frequently mention-

ed in the prophecies, under the name of Zion. Hence the Psalmist says—

“When the Lord shall build up Zion, He shall appear in His glory.” (Psalm cii. 16.)

This is an additional evidence that Zion nowhere existed on the earth—that the Catholics, Greeks, and Protestants, who call themselves Zion, are assuming a name that in nowise belongs to them; for Zion was not to be built up, until immediately prior to the Lord’s appearing in His glory. If it had already existed for upwards of eighteen centuries, there would be no necessity for building it up; but inasmuch as the Lord has not yet appeared in His glory, we know that Zion could not have existed on the earth for so many centuries, as the most of religious societies have the presumption to assert. It is a latter-day work; it is a people especially prepared for the coming of the Lord in His glory: it is not a work brought about by human wisdom; but, it is the Lord, Himself, who builds up Zion.

Perhaps some may object to this Church being the kingdom of God, from the fact that its first origin was not in the mountains, whereas Daniel says, that the stone shall be cut out of the mountain without hands. But we ask, does Daniel say, that the first origin of the stone was in the mountain? Or does he not rather say, that it was to be taken from the mountain about the time that it should smite the feet of the image? We answer, that it is very evident, that the mountain is the place from which it is taken when the full time shall arrive for the image to be smitten.

In order to show that a mountain is not the place of the first origin of Zion, we will quote a prophetic exhortation of Isaiah in relation to it.

“O Zion, that bringest good tidings, get thee up into the high mountain.” (Isaiah xl. 9.)

That this prophetic exhortation was addressed to the latter-day Zion is evident from the next verse.

“Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him.” (verse 10.)

Before the Lord God comes with a strong hand, to rule in great glory, He will, as the Psalmist says, “build up Zion:” and this people, called Zion, will bring glad tidings, and be commanded, as Isaiah says, to “*get up into the high moun-*

tain.” It is certain, then, that Zion, or the kingdom, does not take its first origin in the mountains; but after having been built up, it is commanded to take its journey up to the mountains, and to be located in its appropriate position, against the time when it shall roll, as a stone, to smash the old Babylonish image.

Consequently, the very fact, that the Church of Latter-day Saints did not originate in a mountainous country, but are now going up by thousands annually “into the high mountain,” is an additional evidence of no small importance that they are, in very deed, the real Zion of the latter-days, built up by the Lord’s own hand, preparatory to His coming.

It will be noticed that the people whom Isaiah addresses as Zion, and whom he exhorts to “Get up into the high mountain,” are those who bring “good tidings.” Now what tidings could be more joyful than those of the fulness of the everlasting Gospel? The Gospel is frequently defined to be glad tidings. Indeed, without the Gospel, Zion could not be built up. And as this work does not take place until just before the coming of the Lord, it is evident that prior to that all people must have been, for a long time, without the Gospel: but being restored to the earth by an angel, Zion are the people who receive it; they are the ones who bring good tidings. When Isaiah, enrapt in prophetic vision, saw Zion in the high mountains, and saw them sending forth hundreds of missionaries to the nations afar off, with the good tidings of the Gospel, he exclaimed—

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.” (Isaiah lii. 7, 8.)

Beautiful, indeed, upon the mountains, are the messengers of Zion! they go forth to the nations, with a proclamation to all people, “That the Lord hath founded Zion, and the poor of His people shall trust in it.” As an evidence that the poor trust in Zion for a place of deliverance, see them come from the islands and from the nations afar off! see mighty ships spread forth their sails to the winds of heaven, filled with Zion’s children!

hear their cheerful songs, as they are swiftly carried up the rolling current of the broad majestic rivers of Zion's land! see them launch forth upon the almost boundless prairies that lie stretched out like a vast sea of meadows before them! These are the pastures of the Lord, covered with a luxuriant growth of grass, and bespangled with the flowers of Eden! Here, week after week, and month after month the joyful camps of Zion move slowly on! Here they gradually ascend the great highway of the redeemed, till they gain the mountain tops, and descending into the lovely vales of Ephraim, they greet their friends, and shout aloud for joy! How beautifully has Isaiah described this great highway of the Saints.

"They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold these shall come from far: and lo, these from the north and from the west; and these from the land of Sinim. Sing, O heavens: and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted His people, and will have mercy upon His afflicted." (Isaiah xlix. 9—13.)

Throughout this long journey, springs of water abound in every direction; and the Lord truly has made His "mountains a way," and exalted His highways upon them, and spread out His "pastures in all high places," where the flocks of His people feed, among the wild buffalo, the deer, and the elk.

Behold the children of Zion spread forth upon the mountains, upon the hills, and in the vales, surrounded with their numerous flocks and herds! see their granaries and storehouses full to overflowing with the rich products of the earth! see her children and the rising generation flocking by thousands to her schools, her academies, and her numerous institutions of learning! look at her manufacturers, her mechanics, and her artists, all industriously engaged to produce from the raw material everything necessary for the comfort and well-being of the people! Behold her borders enlarged by the emigrating thousands that annually pour in upon them from many nations! and then read

the prophecy of Isaiah concerning her prosperity, and rejoice.

"For the Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." (Isaiah li. 3.)

From the passages which we have already quoted, it will be perceived that the latter-day kingdom or Zion is to be formed by the gathering of those who receive the Gospel. That instead of remaining scattered abroad, they will be required to gather in one. This feature of the latter-day kingdom is one dwelt upon largely by the inspired writers. Jesus said—

"The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." (Matt. xiii. 47—50.)

The kingdom here spoken of is not the one then built up, but the one that was to be set up just before "the end of the world," not the end of the earth, but the end of the wicked world. Both good and bad are gathered into the kingdom: both good and bad are drawn to the shore—all professing to be the children of the kingdom. This has no reference to any, but those who are called the children of the kingdom. The final separation of these wicked characters does not take place till after they are gathered out from the nations; and then it will be done by angels who will sever them from among the just. The same thing is represented in the parable of the wheat and tares; "the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. xiii. 39—43.)

Tares or bad fish will be found in the

kingdom, as well as out of it; through fear of judgments, or for some other cause, they will even go so far as to gather out of the nations with the children of the kingdom, and will both grow together until the harvest is fully ripe, and the angels pluck them out, bind them in bundles, and cast them into the fire.

That the children of the latter-day kingdom will be gathered out, preparatory to the second advent, is clearly foretold in the parable of the ten virgins. When speaking of the day of his coming, Jesus said—

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.” (Matt. xxv. 1.)

It should be particularly noticed that the former-day kingdom was not likened to ten virgins: but Jesus spake of the future—of the time when he should come in his glory: “THEN” should be the period, when the children of the kingdom should take their lamps and go “forth to meet the bridegroom.” But to what part of the earth do they go? We answer, they “get up into the high mountain.” But will they find the bridegroom in the mountains? No: they only go forth to the mountains in order to be more thoroughly prepared against the bridegroom shall come in the clouds of heaven. And even after they have taken all this trouble, it seems that those represented by the foolish virgins will merely take their lamps, but take no oil with them. And after they have all gathered out from the ends of the earth, the wise and foolish will all become rather careless: or as Jesus says, “While the bridegroom tarried, they all slumbered and slept.” (verse 5.) Although they are all expecting the bridegroom, yet it seems that after they have gathered themselves out from the nations of the wicked, they will feel apparently secure, and become rather inclined to be off from their watch tower; but “at midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him.” What a startling cry! How it must thrill through the hearts of those who are thus suddenly awakened from their slumbers! “Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.” (verses 7, 8.)

What a fearful condition the foolish virgins will be in! Fancy to yourself, dear reader, the earth trembling, reeling to and fro—the mountains sinking, the

vallies rising, the heavens shaking, the trump of God sounding, the curtains of heaven parting asunder, and all nature in tremendous convulsions; and then depict upon your mind the despair, the fearful agony of those whose lamps have gone out! hear them plead with the wise to give them oil! But their petition is in vain! “The wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them and sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not.” (Verses 9–12.)

In this parable, as well as the others which we have quoted, it is most definitely stated that the children of the kingdom will be gathered in one; and that among them there will gather some who are represented by the bad fish or tares; and others who will become apostates—whose lamps will only burn long enough for them to gather out with the righteous to the mountains, and there they will go entirely out, and they will carelessly fall into a deep sleep, from which nothing can awake them, but the midnight cry; but alas! they awake too late! the door is shut against them, and they will perish with the rest of the wicked.

This is also represented by the parable of the Supper: “A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my

house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper." (Luke xiv. 16—24.)

The supper, or the marriage feast, had no reference whatever to the first advent, but to the great day of his second coming. And the sending of "his servant at supper time," was a latter-day message, showing that the Lord would again speak to his servants, and give them a mission to invite the rich and wealthy of the Gentiles to come to his supper; that is, to leave their fine habitations, and farms, and merchandise, and gather to the mountains to prepare a feast of fat things—to wines on the lees well refined—to prepare for the supper of the great bridegroom. But Jesus says, that all these wealthy people should with one accord excuse themselves from going, on account of their property or some other worldly consideration. The language of the parable clearly shows, that the invitation to come to the supper, required them to go to some place. And because of their excuses the Lord was to be sorely displeased; and then his servants are commanded to gather "the poor, and the maimed, and the halt, and the blind." And this being done, they were to be sent forth on a third mission, with power to compel those in the high-ways and hedges to come in.

In all three of these missions the Lord was to speak to his servants; that is, give them new revelation, pointing out the duties of each mission; and also in all three of the missions there is a gathering implied.

Where is there a church in all Christendom that profess that the Lord has spoken directly to them, and committed into their hands the everlasting Gospel by an angel from heaven, and commanded them to preach it, and to say to all people who receive it, Arise and go forth with your lamps to the supper of the Lord—to meet the bridegroom? Do not every church say to their followers, "Receive the doctrine which we preach, and stay where you are, upon your farms, and in your comfortable houses; for God will save you here, as well as anywhere else? Don't go forth to meet the bridegroom: there is no need of your gathering together in one; it is all folly for Zion to 'get up into the high mountain.' God don't speak to people in our day; he has said nothing to any one since the days of John the Revelator!" Is not this the constant lan-

guage of both Catholics and Protestants? O how different does Jesus show, in his parables, the nature of the great preparatory work for his coming? Jesus says, "They shall go out to meet him:" but all Christendom say, "Stay where you are." Jesus says, "They shall be bidden to come to the supper:" but Christendom say, "Don't leave your splendid mansions, and your native land, to be gathered to the mountains; for you can enter into the marriage supper of the Lamb just as well if you remain at home."

Only one people upon the whole earth, are crying to the Saints among all nations, saying, "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord." A voice has come from heaven, as John the Revelator predicted, saying, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God hath remembered her iniquities."

This voice from heaven was to follow the proclamation of the Gospel brought by the angel. Two causes are here assigned, why the people of the Lord—the Latter-day Saints, should come out of Babylon: one was that they might not partake of her sins; and the other was that they might not receive of her plagues.

The judgments which are to befall the apostate nations of Christendom, under the name of great Babylon, are of the most fearful and terrible nature. And as Lot was saved by literally fleeing out of Sodom into the mountains, so will the Latter-day Saints be saved from the most dreadful plagues of Babylon, by fleeing to the mountains.

This latter-day Zion is to be like a city set upon a high hill, and lighted with the glory of God: she will give light to all the surrounding nations. This will not only be an intellectual, spiritual light, enlightening the mind, but a light that will be seen with the natural eyes: Hence Isaiah says, that "The Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night." (Isaiah iv. 5.) That this literal manifestation of the glory of the Lord in a cloud, and smoke, and fire, is to take place while yet the wicked nations are on the earth, is evident from the following prediction of the same prophet—

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." (Isaiah lx. 1, 2.)

Thus, while darkness covers the earth, and gross darkness the people, the glory of the Lord will be literally seen in the form of a cloud and smoke by day, and a flaming fire by night, not merely upon the temple, but upon all the dwelling places of the city, and upon all her assemblies.

Reader, contemplate for a moment this grand and magnificent scenery. Contemplate a great and extended city, with a dazzling and glorious light, enveloping every habitation, and filling all the heavens above it. Would not such a wonderful phenomenon attract the attention of all nations? Suppose that the newspapers and periodicals of the day should actually publish the news that a whole city was enveloped in the brightness of a flaming fire, night after night, month after month, and year after year; and that the buildings remained unconsumed, would it not create the most intense excitement? Would it not be the great topic of conversation? Would not thousands and millions come from the most distant nations to gaze upon so strange and unexpected a scenery? Hear what Isaiah further says, "The Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather

themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." "Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, the City of the Lord, the Zion of the Holy One of Israel." (Isaiah lx. 3—5, 11, 12, 14.)

Such a scene as this the earth has never realized, but it must come to pass before the Saviour appears. And there will be great multitudes from all nations, kindreds, tongues, and people, who will come with their gold and silver unto the name of the Lord of Hosts. But after a while the excitement will gradually subside, and the nations will be enveloped in a seven-fold greater darkness than what they were in before; and when this takes place they will be speedily ripened for the burning, and be consumed from the earth by the coming of the Lord. Then shall the glorious reign of peace commence, and the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

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